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JOURNAL

OF THE

Society for Psychical Research

VOLUME XIX

1919—1920

*For Private Circulation among Members
and Associates only*

THE SOCIETY'S ROOMS
20 HANOVER SQUARE, LONDON, W.

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JOURNAL
OF THE
Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On FRIDAY, JANUARY 31st, 1919, at 4.30 p.m.

WHEN A PAPER ENTITLED

“A Report on the Trance-Phenomena
of Mrs. Leonard”

WILL BE READ BY

MRS. W. H. SALTER.

N.B.—No Tickets of Admission are issued for this Meeting. Members
and Associates will be admitted on signing their names at the door.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

- Agar, Mrs. J. S.**, The Berkeley Hotel, Piccadilly, London, W. 1.
Beckett, W. N. T., D.Sc., Lieutenant R.N., c/o Messrs. Stilwell and Son, 42 Pall Mall, S.W.
Clowes, Major C. E., 42 St. James's Place, London, S.W. 1.
FitzGerald, The Hon. Mrs. Eustace, 15 Neville Street, Onslow Square, London, S.W. 7.
Flude, Mrs., Glyn House, Argyle Road, Bognor.
Gould, Mrs., 8 Elsham Road, London, W. 14.
Hayes, Chas. F., 38 Park Road, Rugby.
Howell, Mrs., Ethy, Lostwithiel, Cornwall.
Malda, Luis A., 120 Broadway, New York City, U.S.A.
Mather, Mrs., Laugholm Bridge Cottage, Lowick, near Ulverston.
Mildmay, The Hon. Mrs. St. John, 121 Mount Street, London, W.
Moore-Brabazon, Lieut.-Colonel J. T. C., 11 Ennismore Gardens, London, S.W. 7.
Newbold, Captain Eric, R.E., Beach Brow, Deal.
Newbold, Mrs. Eric, Beach Brow, Deal.
Spencer, H. H. F. E., 58 Hornsey Lane, London, N. 6.
Willock, Mrs. C. J., Elderton Lodge, Thorpe Market, Norwich.
ALLDRIDGE, D. H. S., Marsa Scala, Blenkarne Road, Wandsworth Common, London, S.W.
ALLDRIDGE, MRS. D. H. S., Marsa Scala, Blenkarne Road, Wandsworth Common, London, S.W.
BABCOCK, MRS. BERNIE, 512 Palm Street, Little Rock, Arkansas, U.S.A.
BECKETT, MRS. CLIFFORD, 111 Iverna Court, Kensington, London, W. 8.
CANDLER, MISS M. I., Norton Hall, Campden, Glos.
CHADWICK, MRS. ELLIS, St. Moritz, Parkstone, Dorset.
CLAY, THE HON. MRS., 11 Tite Street, Chelsea, London, S.W. 3.
DE GRAMONT, COUNT A., D.Sc., 179 Rue de l'Université, Paris, France.
FRANKLIN, THE HON. MRS., 50 Porchester Terrace, London, W. 2.
GLASSON, J. W., I.C.S., 51 St. George's Road, Harrogate.
JOB, H. S., c/o The National Bank of Egypt, Khartoum, Sudan.

LAVERTON, MAJOR H. S., Leighton, Westbury, Wilts.

PERROTT, D. F. M., 24 Bridge Road, Worthing.

SHELDON, MISS MARY, Duke's School, Alnwick, Northumberland.

SILVESTER, CAPTAIN R. S., 27 St. John's Hill, Clapham Junction, London, S.W. 11.

WALKER, MRS. CLAUDE, Rupert's Rest, Great Glenn, Leicester.

MEETING OF THE COUNCIL.

THE 158th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, December 12th, 1918, at 4.30 p.m., SIR LAWRENCE JONES in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Rev. M. A. Bayfield, Mr. J. G. Piddington, Dr. F. C. S. Schiller, Mr. Sydney C. Scott; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Sixteen new Members and sixteen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for October and November, 1918, were presented and taken as read.

CASES.

I. APPARITION AT THE TIME OF DEATH.

L. 1220.

THIS case was first brought to our notice by Miss H. E. Macklin, who has been an Associate of the Society for some years, in the following letter:

June 26, 1918.

My nephew, 2nd Lieut. David Macklin, was killed near Albert, March 27th [1918], his mother receiving the news from the War Office on April 3. On the night March 27-28 (within a few hours of his death), she saw him (whether in sleep or not is doubtful), and believed it to be an intimation of his death. She made no written record at the time, but spoke of it that day to her sister and her servant.

It is an interesting point that she saw him dressed in a way which surprised and puzzled her, but which seems to have been correct. We could probably make certain.

HELEN E. MACKLIN.

On July 2, 1918, Miss Macklin called at the S.P.R. Rooms and gave the Secretary further particulars in regard to the case. As a result of this interview she kindly expressed her willingness to collect the necessary evidence.

A statement from the percipient, Mrs. Macklin, was received a few days later, as follows :

WHITE WOOD CORNER, SANDY.

July 5, 1918.

My sister-in-law has asked me to write to you about an impression I had of my son coming to me about the time of his death.

I did not make any note of it at the time, but I know the date, because I spoke of my impression next day to a sister who came to visit me that day and to a servant who came home the same afternoon, March 28th.

When the German offensive began on March 21st, I was anxious about my son, because he was (2nd Lieut. in the 4th Bedfordshire), as I believed, somewhere in the neighbourhood of Arras.

On the night of the 27th March or in the early hours of the 28th (I don't know the time), I had what I can only describe as a waking dream. I mean that it did not seem just an ordinary dream to me.

When I got up on the Thursday morning it was so vivid that it haunted me, and I spoke of it, as I said, on that day.

It seemed that I felt or heard footsteps along the verandah outside my bedroom window (I live in a bungalow), and that I rushed out knowing the steps were my boy's. (Bodily I did not leave my bed.)

I seemed to see him with a "tin hat" and his pack with webbing equipment, and my general feeling was great dismay that he should be in "Tommy's kit," and I exclaimed, "Oh, David boy, you have never disgraced your officer's uniform and had to go back to Tommy's clothes."

(I am rather troubled at repeating this, because it almost seems to imply that I had doubts of my boy, which I certainly

had not. He was a very dear son and brother, and had got on splendidly as Intelligence officer; he was a most happy and very keen soldier, and letters from his senior officers and men testify to his efficiency and courage, as well as to his thoroughly good and useful work.)

He passed as in a flash and I can't say that he looked at me, it was more a feeling of knowing he was there. From that time I expected bad news of him and I was not surprised to get a telegram from the W.O. on the 3rd April, to tell me that my son had been killed in action on March the 27th.

I think that the dream or impression, whichever it was, haunted me all the more, because on the last evening of my son's leave before he returned to France on Jan. 31, I was helping him to pack, and naturally there was one thought uppermost, though we were both quite cheerful. I said to him, "If what we can't help thinking about should happen, will you try to come to me?"

He did not say anything, but he would always try to do anything he could that I asked him, and I believe if it were in his power that he would have willed to come to me at the time of his death.

On Friday, April 5th, two of my other sons came home. I was talking to them about my impression of their brother's coming to me and my trouble that he should be wearing Tommy's clothes. And they both said, "That is how he would have seemed to you."

I think that is all I can tell you, and it does not seem very much, but my sister-in-law asked me to write.

MARIAN M. MACKLIN.

After making this statement Mrs. Macklin wrote to her sister and to the servant to whom she had mentioned her experience before it was verified to obtain their corroboration. We quote her letters below to show that her enquiries were couched in quite general terms.

Letter from Mrs. Macklin to Lizzie Reynolds.

Do you remember when you came home for Easter, my telling you about a sort of dream I had had about Master David? I have been asked if you would mind writing down what you remember of what I told you.

If you don't remember, never mind, but if you do remember

anything, just state what you can. Give your reason for remembering the date.

To this letter Mrs. Macklin received the following reply :

August 13, 1918.

Mrs. Macklin has asked me to write what I remember concerning the dream she had of her son, Mr. David Macklin. On March 28th Mrs. Macklin related to me, how during some period of the night of March 27th she saw in a dream Mr. David running along the verandah in his tin helmet and private's uniform, when she exclaimed : " Oh, David, what have you done to disgrace yourself ? " The following Wednesday [April 3] Mrs. Macklin received a telegram stating her son had been killed in action on Wed., March 27th.

L. REYNOLDS.

P.S.—I am quite certain it was March 28th Mrs. Macklin spoke to me of her dream, as I had been away several weeks, and returned home on that date to spend Easter.

Letter from Mrs. Macklin to Miss Bridgman.

I have been asked if you would write an account of what you remember of my telling you about my impression or dream, or whatever it may have been, of dear David on the day that you came to White Wood Corner in March. Possibly you may not remember anything. I don't want to remind you of any details or give you leads. But if you can write anything clearly, I want to send it to the S.P.R.

Miss Bridgman replied to this letter as follows :¹

4 ST. STEPHEN'S ROAD,
BAYSWATER, W. 2.

" I have been asked by my sister, Mrs. Macklin, to write what I can remember of what she told me of her dream or vision on the 27th-28th March this year.

I can state that these were her words as nearly as possible :

' I have a queer feeling about my David this morning. Last night I saw him so clearly, he seemed to come suddenly round the corner of the verandah, rushing, and in a great hurry dashed past me. He seemed to be dressed in an ordinary Tommy's uniform, with " tin helmet." I said, " Oh, David, you have done

¹ Miss Bridgman's statement, which is not dated, was written in August, 1918, but by an oversight was not sent to the S.P.R. until November.

nothing to disgrace your uniform as an officer." He did not reply, but disappeared to the right of the front of the bungalow.'

I went to visit my sister on Thursday, March 28th, and it was the day that I arrived that she told me of her dream."

H. M. BRIDGMAN.

In reply to a further enquiry Mrs. Macklin informed us that she had never had a similar impression or any other experience of psychical interest that she could recall.

The statement of the two witnesses may be held to establish the fact that Mrs. Macklin had this experience during the night immediately following the death of her son at the Front and before any intimation of his death could possibly have reached her by normal means. The experience appears to have been in the nature of an unusually vivid dream. The fact that Mrs. Macklin had been in special anxiety about her son for some days weakens the evidence, and if the case stood alone, we might conclude that the close coincidence in time between the mother's dream and the son's death was due to chance. But since the case belongs to a type concerning which a large amount of evidence has already been put on record, it seems likely that the dream originated in a telepathic impression.

With regard to Mrs. Macklin's impression that her son was in a private soldier's uniform, Lieut. Macklin's body was never recovered, and since many of those with him have been killed it has not been possible to obtain definite information on this point. But it is a common thing for officers when they go into action to be so equipped as to be practically indistinguishable from private soldiers.

We are indebted to Mrs. and Miss Macklin for their permission to use names.

II. COINCIDENTAL AUDITORY HALLUCINATION.

L. 1221.

THE following case of apparent telepathy we have received through the kindness of Mr. F. C. Constable of Wick Court, near Bristol, a Member of the Society. He writes:

The two statements and letter given below speak for themselves. Dr. Beavis, Mrs. S. Ashley and Miss Dodd,—a daughter

of the late Major Dodd,—are all well known to me personally. Miss Dodd's statement was sent me by post. At the time of the accident she was in residence with Mrs. S. Ashley. Mrs. S. Ashley's statement was made by her in my absence. Her endorsement on Miss Dodd's letter was made in my presence.

F. C. CONSTABLE.

23rd Oct. 1918.

Statement of Miss Dodd.

PARSONAGE HOUSE,

LIDDINGTON, NR. SWINDON, Oct. 17th.

Dear Mr. Constable,—In reply to your note this is as nearly as I remember what passed between Mrs. Ashley and myself on the day Arthur met with his accident. I missed him at his usual dinner hour, but his mother then told me that he did not always come home at that time. After dinner I retired as usual to my little sitting-room and Mrs. Ashley to her duties at the back of the house. In about an hour's time I was surprised to hear her call out, "Is that you Arty?" and getting no reply she came into my room saying "Have you seen anything of Arthur?" I said "No, I have not." She then seemed very surprised, saying, "Well, I heard him call out 'Ma,' (a pet name for his mother) as plainly as I have ever heard him, and if that was not his voice I have never heard it." I remarked that it was very curious, and she then added, "I hope there's nothing the matter with him." Seeing that she was much agitated I tried to soothe her and said, "Oh! he will be home all right presently." This was all we said to each other and Mrs. Ashley then went away, but soon after I heard a knock at the door and some one said, "No answer," then I heard Mrs. Ashley cry out and on going to her to see what had happened she put a letter in my hand which she had just received from the works telling her of her son's accident. I think this is all you will want to know, and hope I have made it plain enough. I may add that I have been much impressed by such a clear premonition¹ of the sad event.

C. A. DODD.

¹Mr. Constable informs us, in reply to enquiries, that he has "not the slightest doubt [Miss Dodd] used the term 'premonition' merely for 'abnormal occurrence.'"—that is not as implying that Mrs. Ashley's experience preceded the accident.

Endorsement on the above by Mrs. Ashley.

I have read this letter and all therein stated is correct. I never heard my son's voice clearer in my life.

M. ASHLEY.

Croft Cottage, Wick,
Bristol, Oct. 22nd, 1918.

Mrs. Ashley's own Statement.

At the hour of the accident I distinctly heard the boy call me. I said "Arthur, is that you?" Having no answer I said, "Is that Arthur, Miss Dodd?" She said, "What, is Arthur come home?" I said, "I distinctly heard him call me. I do hope nothing has happened to him." She said, "I hope not."

On Friday afternoon, Sept. 6th, at 3.30, I was in the back kitchen wiping my hands. Both back and front doors were open; it was about 3.30 the accident happened, and the distance is about 1 mile from the house.

M. ASHLEY.

Croft Cottage, Wick,
Bristol, Oct. 17th, 1918.

Statement by Dr. Bearis, Manager of the works where the accident occurred.

WICK, NEAR BRISTOL, Oct. 23rd, 1918.

The accident happened at about 4 p.m. on Sept. 6th. I myself took the lad, whose right arm was crushed, to the hospital at Cosham, and he remained conscious from the time of the accident up to the time of my handing him over to the hospital authorities.

CHARLES BEAVIS.

QUERY—COINCIDENCE? OR WHAT?

WE are indebted to Dr. Hereward Carrington for the following letter describing a curious incident which it is difficult to class. The writer, he tells us, is known to him personally, and he believes him "to be a very good and reliable 'witness.'"

NEW YORK, Jan. 26th, 1918.

I had arrived in Boston expecting a very important letter to meet me there. It did not arrive,

So, after two weeks waiting there, I prepared to leave for New York. I was living at the Vendome Hotel, where each room-door contains a plate of ground glass.

I was seated under a light near the door, when I saw what seemed to be the shadow of an arm and hand sweep by the glass on the outside. I opened the door, but the corridor was empty.

Then I returned to my seat and took up my book.

Then a piece of furniture at my right, something like a chest of drawers, began to stir and creak, as do articles on a ship when the waves are high.

Wondering what could cause such a demonstration, I rose and pushed the furniture aside to ascertain what was causing the disturbance. And there, on the floor, and until then completely hidden by that piece of furniture, was the missing letter!

It had been pushed under the door by a bell-boy and pushed so hard that it had disappeared under the article of furniture.

But for the moving and creaking of the furniture my attention would not have been called to it, and I would not have received the letter. I have no explanation to offer; had not then, nor have I since, made any pretence of looking into "the Occult Sciences."

I simply state the incident as it occurred.

W. A. WHITECAR.

CORRESPONDENCE.

To the Editor of the Journal of the S.P.R.

WINDLESHAM, CROWBOROUGH,
SUSSEX, November, 1918.

DEAR MADAM,—On the morning of April 4th, 1917, I woke up with a strong feeling that information of importance had been conveyed to me in my sleep. I had a feeling also that it was of a consoling nature. I could only remember one word, however, *Piave*. It rang in my head, *Piave! Piave!* It was as though it were some keyword, and if I could retain that, I should have the essence of the message.

No doubt in my reading I must have seen the word, and on my visit to the Italian front I had actually passed over the river, but I had retained the names of none of the many streams,

save only the Isonso, upon which the war was at that time being waged. Thus Piave conveyed nothing to my mind. I was so impressed, however, that I went at once into my study and looked up the index of my Atlas. By this reference I discovered that the name was that of a river about fifty miles in the rear of the Italian front, which was at that time victoriously advancing. I could imagine few more unlikely things than that the war would be transferred to the Piave. None the less I was so impressed by my dream that I drew up a paper at once, under the date April 4, 1917, in which I stated that I knew some great event of the war would centre on the Piave. This was witnessed that morning by two witnesses. In view of my feeling of elation on waking I took it that this event would be favourable, tho' how a favourable event could occur fifty miles in the rear was more than I could understand.

It is a matter of history how six months later the Italian army was driven from its positions. Whilst it was in retreat I sent a sealed envelope to the S.P.R. with an account of my dream. The army crossed several points, such as the Tagliamento, where a stand seemed probable, and halted eventually upon the line of the Piave, which had been said to be untenable, since it was commanded from the left rear. They were still there in February, 1918, when I was writing my "New Revelation." In describing the incident I said, "If nothing more should occur the reference to the name has been fully justified, presuming that some friend in the beyond was forecasting the coming events of the war. I have still a hope, however, that more was meant, and that some crowning victory of the Allies at this spot may justify still further the strange way in which the name was conveyed to my mind." This sentence appeared in print in April, 1918.

It will be recalled that it was on June 17th, 1918, that the first battle of the Piave was fought. It was not a great victory, but it was a victory, and it is noteworthy that this date marked the whole turning point of the war. Up to then the Allies had in this year sustained three severe defeats, that of the second Somme battle, the battle of the Lys, and the second Aisne battle. On June 17th their prospects were very black. From the day of the Piave battle they never looked back again, and on every front they had an uninterrupted record of victory, culminating, in the case of the Italians, in the second Piave battle,

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which was the most decisive in the war. Thus in conveying the name 'Piave' my comforter had given me the keyname which would unlock the whole situation.

Now how could this be accounted for by coincidence? That is unthinkable. Even if my subeonscious self had known there was a river called the Piave, that would not have shifted the Italian army back to it. Was it then telepathy? But no one in the world could have conjectured such a series of events. What then was it? I claim that the only possible explanation is that my friends on the other side, knowing how much I worried over the situation, were giving me comfort and knowledge. The ordinary spirit has, so far as my reading and experience teach me, only a very limited and uncertain gift of prophecy. Therefore I have some reason to hope that my information came from a high source. Why I should have been so privileged above others is the one point which is beyond my conjecture.

ARTHUR CONAN DOYLE.

[The sealed letter to which Sir Arthur Conan Doyle refers above was received by the Secretary on November 7, 1917, with a covering note asking that it should be opened only at the writer's request. It ran as follows :

WINDLESHAM, CROWEBOROUGH,
SUSSEX, November 4, 1917.

In the early summer of 1917 I woke from sleep with the word Piave in my head, as the culmination of some dream of which I could remember nothing. I had no remembrance of the word, but thought vaguely it was a place. The index of an atlas showed me that it was a river some distance behind the Italian front. I drew the attention of my wife and brother-in-law to it that morning, and said something would surely occur there. Afterwards the Italians advanced and Piave seemed far in the rear. Now the tide has turned, tho' I have not yet seen the line of the Piave mentioned. It is always the Tagliamento. Still it is worth chronicling and putting into neutral hands.

A. CONAN DOYLE.

This letter was opened and read on November 20, 1918, on receiving the further communication from Sir Arthur Conan Doyle, which we print above. ED.]

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OF THE
Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE STEINWAY HALL

LOWER SEYMOUR STREET, LONDON, W. 1.

On FRIDAY, APRIL 11th, 1919, at 4.30 p.m.

Address by the President,

LORD RAYLEIGH, O.M., F.R.S.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Appleby, Joseph, Farnley, Great Crosby, Liverpool.

De Venancourt, Count, 7 Rue Duperré, Paris.

McConnel, D. R., Chantry Green, Steyning, Sussex.

Merton, Major Gerald, M.C., R.A.F., 12 Hobart Place,
Grosvenor Gardens, London, S.W.1.

Moore, R. E., 3 Temple Gardens, London, E.C.4.

Oldham, Mrs., 28 Norfolk Crescent, Hyde Park, London, W.2.

Pickard, Mrs. Fortescue, 31 Buckingham Gate, London, S.W.1.

Sewell, Mrs. A. H., Flat 2, 25 Pembroke Crescent, London, W.11.

Upton, William, Carantock, Gyllyngvase, Falmouth.

COLLARD, MRS., 120 St. Julian's Farm Road, W. Norwood,
London, S.E.27.

FINDLAY, J. ARTHUR, M.B.E., Woodside, Beith, Ayrshire.

GLEDSTONE, MISS MARY, 73 Gleneldon Road, Streatham, London,
S.W.16.

HEATON, GUY, 51 Westcliff Road, Bournemouth.

HOOKHAM, PHILIP, 15 Chad Road, Edgbaston, Birmingham.

HOWARD, C. S. G., 18 Queen's Road, Worthing.

JENKINSON, W. E., Highthorn, King Cross Road, Halifax, Yorks.

KEOUGH, JOHN J., 119-1/2 Calyer Street, Brooklyn, New York,
U.S.A.

McCONNEL, MRS. D. R., Chantry Green, Steyning, Sussex.

McINTYRE, MRS., The Nook, Cross Lanes, Findon, Sussex.

MURPHY, MISS IMOGEN H., 23 Somerset Terrace, Dukes Road,
London, W.C.1.

THATCHER, MRS. G. ROBIN, 20 Alexandra Road, Kingston Hill.

TORKILDSEN, V., Bergen, Norway.

WILD, MISS IDA, Harcombe, Uplyme, S. Devon.

WILLIAMS-WALKER, A., Surgeon-Lieut. R.N., e/o S.N.O., Lerwick,
Shetland Isles.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Friday, January 31st, 1919, at 3 p.m.; **MR. J. G. PIDDINGTON** in the chair.

There were also present: Mr. W. W. Baggally, Mrs. Roy Batty, Sir W. Barrett, Mr. Arthur Carlton, Captain A. J. Hollick, Sir Lawrence Jones, Dr. T. W. Mitchell, Miss Radclyffe-Hall, Mrs. St. Clair Stobart, Mrs. Troubridge, Mrs. Henry Sidgwick, Dr. V. J. Woolley (and, by proxy, Dr. L. P. Jacks, Sir Oliver Lodge, and Mr. Sydney C. Scott); also Mrs. Salter, Editor, and Miss I. Newton, Secretary.

The Report of the Council for 1918 was accepted. The audited account of income and expenditure for the year 1918 was presented and taken as read.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Mr. W. W. Baggally, Mr. St. G. Fox Pitt, Lord Rayleigh, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. C. Lloyd Tuckey.

MEETINGS OF THE COUNCIL.

THE 159th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, January 31st, 1919, at 2.30 p.m.; Mr. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, Sir W. Barrett, Sir Lawrence Jones, Dr. T. W. Mitchell, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss I. Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The Report of the Council was considered for the year 1918.

The 160th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, January 31st, 1919, immediately after the Annual General Meeting; Mr. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, Sir W. Barrett, Sir Lawrence Jones, Dr. T. W. Mitchell, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss I. Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The proceedings of the Annual General Meeting were reported.

The Right Hon. Lord Rayleigh was elected President of the Society for the year 1919.

Mr. J. G. Piddington was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding, Hon. Secretaries; and Mr. John Avery, Auditor, for the current year.

The following were co-opted as Members of the Council for the year 1919: the Rev. M. A. Bayfield, Mr. G. Lowes Dickinson, Sir Lawrence Jones, Dr. T. W. Mitchell, Dr. V. J. Woolley, and Dr. M. B. Wright.

Committees were elected as follows:

Committee of Reference and Publication: The Right Hon. Gerald W. Balfour, Sir William F. Barrett, the Rev. M. A. Bayfield, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Lord Rayleigh, and Mrs. H. Sidgwick.

Library Committee: Sir William Barrett, the Hon. Everard Feilding, Dr. T. W. Mitchell, and Mr. J. G. Piddington.

House and Finance Committee: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, and Mr. Sydney C. Scott.

Corresponding Members and Honorary Associates were elected for the year 1919.

Nine new Members and fifteen new Associates were elected. Their names and addresses are given above.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 59th Private Meeting of the Society for Members and Associates only was held in the Council Chamber, at 20 Hanover Square, London, W., on Friday, January 31st, 1919, at 4.30 p.m.; MR. J. G. PIDDINGTON in the chair.

MR. PIDDINGTON, in announcing that the Council had that afternoon elected Lord Rayleigh as President, said that they felt it was a great honour for the Society to have as its President a man of Lord Rayleigh's scientific distinction; amongst mathematical physicists no one held a higher place. The announcement was received with much applause.

MRS. W. H. SALTER read a paper on "A Report on the Trance-phenomena of Mrs. Leonard," which will, it is hoped, be published later in the *Proceedings*.

FURTHER DONATIONS TOWARDS THE INCREASED COST OF PRINTING.

Miss Irene Putnam (\$100)	-	-	-	-	-	-	-	£21	0	0
H. N. Matthews	-	-	-	-	-	-	-	3	3	0
Lord Selborne	-	-	-	-	-	-	-	3	0	0
Lady Butt	-	-	-	-	-	-	-	2	2	0
J. Arthur Hill	-	-	-	-	-	-	-	2	2	0
Mrs. Hoare	-	-	-	-	-	-	-	2	2	0
Mrs. Belaribi	-	-	-	-	-	-	-	1	1	0
Mrs. Courage	-	-	-	-	-	-	-	1	1	0
Miss Diana Nash (\$5)	-	-	-	-	-	-	-	1	1	0
E. J. Thomson	-	-	-	-	-	-	-	1	1	0
Mrs. Arthur Tugwell	-	-	-	-	-	-	-	1	0	0
Miss Isabel Basden	-	-	-	-	-	-	-	0	10	6
Miss Rachel Davison	-	-	-	-	-	-	-	0	10	6
Mrs. C. H. Taylor	-	-	-	-	-	-	-	0	10	0
Mrs. Scott Browne	-	-	-	-	-	-	-	0	5	0
								£40	9	0

REPORT OF THE COUNCIL FOR THE YEAR 1918.

WE may hope that the year which is now past has seen the end of the European War, under the shadow of which we have lived since 1914, and that with the approach of peace the Society for Psychical Research, like other scientific societies, may look forward to a return to wider activities under more normal conditions. Not only has our work been restricted by the fact that many of those whom we might have enlisted as co-operators in this country have been otherwise engaged, but intercourse of any kind with our foreign members, even with such as were allies or neutrals, has been very difficult. Moreover, several foreign and British periodicals whose contents have a bearing on our work have been either in abeyance, or much reduced. All these factors have necessarily limited our outlook and opportunities for research.

So far as the membership of the Society is concerned, the war made its influence felt most in 1915, when the net decrease was 96; in 1916 it was 31, but in 1917 we were able to report a net *increase* of 62, and in 1918 there has been a *further increase* of 68. Fifty-seven new Members have been elected, including one Honorary Member, and 4 Associates have become Members; 80 new Associates have been elected, and 7 Members have become Associates. The number of Members elected last year was again large in proportion to the number of Associates. The losses from death, resignations, and failure to renew subscriptions amount to 21 Members and 48 Associates.

The total membership of the Society now stands at 1215, of whom 348 are Members and 867 Associates.

The increase of interest in the Society's work which these figures suggest is also indicated by the large sale of publications. In the sales to the general public there has only been a small increase, the amount last year being £40 3s. 3d., as compared with £33 16s. 8d. in 1917; but seeing that these sales are for the most part confined to the current volume, and that our recent output has for various reasons been below the average in size, we could hardly expect an increase here. What is noticeable and encouraging is that the sale of publications last year to *Members and Associates* realised £104 15s. 9d. This is the largest amount that the Society has ever obtained from this source in any single year. The previous record was reached in 1906, when the amount was £83 12s. 3d.; the average annual amount for the ten years between 1904 and 1913 was £54 14s. 3d., so that last year's total was almost twice our pre-war average. This total was chiefly made up by the sale of earlier volumes of *Proceedings* to those who have recently joined the Society, which implies that our new Members take a serious interest in the work of the Society, a fact of good augury for the future.

In July the Council decided to print in the *Journal* a statement calling the attention of Members and Associates to the very great increase in the cost of printing and paper, which, if the average output of *Proceedings* and *Journal* was to be maintained, would involve an extra expenditure of about £500 a year. The Council said that they hesitated at such a time to make a general appeal, but that if any Members or

Associates were willing to contribute, their generosity would be much appreciated. The response to this appeal amounts already to about £130, and donations are still being received. Several contributors have expressed a hope that the Society's publications would not be reduced; some of them have offered to make an annual donation so long as the present rate of expenditure continues, and some Associates have intimated their wish to become Members from January, 1919, in order that the Printing Fund may benefit by their increased subscriptions.

The principal piece of research work carried out last year by the Society, as a Society, has been an enquiry into the trance-phenomena of Mrs. Leonard. At the end of 1917, as stated in the Annual Report for that year, an agreement was entered into with Mrs. Leonard, whereby for a period of three months from the middle of January to the middle of April, 1918, she should give sittings only to persons for whom appointments had been made through the Society. It was made a condition of granting these appointments that a recorder approved by the Society should be present at each sitting to take notes, and that sitters should so far as possible provide the information necessary for enabling investigators to form a judgment upon the value of the results obtained. All the arrangements for sittings were in the hands of a Committee appointed by the Council for that purpose, and Mrs. Leonard received a weekly salary for her work. About eighty sittings were held during this period. A preliminary report on them is to be read to the Society by the Honorary Research Officer, and it is hoped that a fuller report upon them may be published later.

In addition to supposed communications from spirits of a type similar to those obtained through other mediums, sittings with Mrs. Leonard are characterised by a special class of phenomena, known as "book-tests," in which the communicator professes some knowledge of passages in books standing unopened in shelves in distant rooms. Into these the Society is also enquiring, and if the claim of supernormal knowledge made in connexion with these tests should be substantiated, the matter is likely to prove of some importance.

Although the Society no longer has any definite agreement with Mrs. Leonard, it has not lost touch with her. Miss

Radclyffe-Hall and Mrs. Troubridge, upon whose report of their own sittings the determination of the Council to enquire into Mrs. Leonard's phenomena was partly based, are still having regular sittings of which careful records are kept; and the Honorary Research Officer, Mrs. Salter, has also had sittings from time to time with good results.

Some of the theoretical problems which are raised by the phenomena obtained through Mrs. Leonard and other mediums have been the subject of discussion in the *Journal*, and especially the question as to how we can account for veridical descriptions given of the personal appearance of supposed communicators unknown to the medium. The explanations which have been put forward may be classified according as they postulate a purely telepathic hypothesis to explain this phenomenon, or account for it by a theory of quasi-materialisation. Those who adopt the telepathic hypothesis may be further classified according as they suppose the telepathy to be from the sitter, or from the communicator. To this last supposition it has been objected that the descriptions which the medium gives appear to be of people as others see them rather than as they appear to themselves; but in reply the suggestion has been made that the telepathic impressions received by the medium are derived, not from the communicator's conscious self as it existed when he was alive, but from his whole self, which may have a much truer and profounder knowledge of his body than he ever possessed consciously. It has also been pointed out that the phenomena observed with mediums do not stand alone, but fall into line with other phenomena, such as veridical apparitions of living persons. Sir Oliver Lodge has tentatively suggested that the psychic interaction which appears to take place with matter may take place also with the ether by which matter is interpenetrated, and that a deeper knowledge than we at present possess of the properties of ether may throw light upon psychical problems.

During the past year the Society has lost two old and valued supporters by the death of Mrs. Benson, who had been a member of the Society since the year of its foundation, 1882, and Bishop Boyd Carpenter, who had been a Vice-President since 1885, and was President in 1912.

The Assistant Secretary, Mrs. Thatcher, resigned in April, 1918, and considerable difficulty was experienced in finding an efficient successor. As a consequence much extra work was thrown on the Secretary, Miss Newton, who was without adequate assistance for a considerable period. The Council wishes to place on record their appreciation of the manner in which Miss Newton surmounted the resultant difficulties and successfully carried out the work of the Office.

The financial position of the Society is on the whole satisfactory, though not so favourable as the Balance Sheet might, perhaps, suggest. It is true that the General Fund has been able to repay £100 borrowed from the Endowment Fund, and also to transfer to the Endowment Fund the balance (£200) of Mrs. Verrall's legacy of £500. But the Society's Income was augmented during 1918 in an exceptional manner by (a) donations to the Printing Fund amounting to £114 10s. 6d., (b) by an unusually large number of Life Membership and Life Associateship payments, and (c) by an unusually large sale of back numbers of the *Proceedings*. Of these three sources of income, two at any rate, (b) and (c), are not likely to continue to be as productive as in the past year. Moreover, a far heavier expenditure for printing than that shown in the accounts was incurred during 1918, and a further payment of about £500 will have to be made to the printers early in 1919.

Two Parts of *Proceedings* were published last year, Part LXXV. in July and Part LXXVI. in November.

The number of meetings held during the year was four.

On January 31st, at a Private Meeting, Miss Radclyffe-Hall read the first part of a paper by Mrs. Troubridge and herself on "A Series of Sitzings with Mrs. Leonard."

On March 22nd, at a General Meeting, Miss Radclyffe-Hall read the second part of the paper described above.

On July 5th, at a General Meeting, Dr. T. W. Mitchell read a paper on "The Doris Fischer Case of Multiple Personality."

On November 15th, at a General Meeting, Sir Oliver Lodge spoke on "Ether and Matter, and their possible Psychical Bearings."

It is hoped that the two papers mentioned above will be published later in *Proceedings*.

MEMORANDUM OF ASSETS.

GENERAL FUND.

£592	3	0	Midland Railway 2½% Preference Stock.
£520	0	0	East India Railway Deferred Annuity.
£1,540	0	0	East India Railway Irredeemable Debenture Stock.
300			Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175	4	0	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
£225			Consolidated Ordinary Shares of £1 each in the Prescott Gas Co.
£100	4	0	Preference Stock of the Prescott Gas Co.
£800			York Corporation 3% Stock.
£1,200			Southern Nigeria 3½% Government Stock.
£1,500			Midland Railway 2½% Debenture Stock.
£251	14	11	3½% Victoria Government Stock.
£62	19	0	2½% Consolidated Stock.
£58	11	2	2½% National Debt Annuities.
			Edmund Gurney
			Library Fund.

ENDOWMENT FUND.

£1,260	0	0	Caledonian Railway 4% Preference Stock.
£998	0	0	Lancashire & Yorkshire Railway 4% Preference Stock.
£1,260	0	0	East India Railway 4½% Irredeemable Debenture Stock.
£260	0	0	East India Railway 3½% Debenture Stock.
£1,055	0	0	Great Western Railway 5% Rent Charge Stock.
£908	0	11	India 3½% Stock.
£1,797	0	0	Great Eastern Railway 4% Debenture Stock.
£850	0	0	War Loan 5% 1929.
£450	0	0	National War Bonds.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1918.

RECEIVED.

Balance in hand, December 31st, 1917,	-	-	-	£327	17	1
Interest on Investments,	-	-	-	285	18	10
Balance of Mrs. Verrall's Legacy of £500 transferred from the General Fund,	-	-	-	200	0	0
Repayment of Temporary Loan made to the General Fund	-	-	-	100	0	0
Account, -	-	-	-	£913	15	11

PAID.

Purchase of War Bonds,	-	-	-	-	-	£450	0	0
Draft Stamps -	-	-	-	-	-	-	5	0
Balance in hand, December 31st, 1918,	-	-	-	-	-	-	463	10
							11	
							£913	15
							11	

We have examined the above Accounts and compared them with the Society's Cash Book, Receipt Books, and Vouchers, and certify that they are in accordance therewith. We have also verified the investments of the General and Endowment Funds as set forth in the above Statement.

52 Coleman Street, London, E.C., January 30th, 1919.

Miall, Wilkins, Avery & Co., Chartered Accountants.

PERSONAL APPEARANCE OF THE DEPARTED.

BY DR. L. P. JACKS.

IN a previous communication I pointed out that these appearances, as described by mediums, seem to indicate not such knowledge as a person would have of what he looks (or looked) like, but rather the view of an external observer. They suggest the *public* view of his appearance and character as distinct from any *private* view or estimate he may have formed of himself. If I may be allowed so ugly a word, the distinction may be otherwise expressed by saying that they have all the marks of being *hetero*-biographical and not *auto*-biographical. From this I inferred the likelihood that these descriptions are derived telepathically from the mind of some person (most frequently the sitter) who remembers, either consciously or subconsciously, the outside or public view of the departed as he appeared during life.

In spite of what has been written by Sir Oliver Lodge, Dr. Schiller, Professor Hyslop and Miss Sellers, this still seems to me the least difficult explanation, though I would not deny that it has difficulties of its own. If, on the other hand, I am to view these appearances as autobiographical or *self*-painted likenesses, I find them both physically and psychologically unintelligible, and I can then account for them only by supposing that spirits possess the power of working what must be called a miracle. Miss Sellers seems to make the same supposition when she suggests that spirits "have the inherent power to be in appearance what they think themselves to be." This I should say would be miraculous in the same sense that a power to increase my height by thinking myself a cubit taller than I am would be miraculous.¹ But is this a scientific mode of explanation? If the spirits may be credited with an "inherent power" to do whatever they are alleged to do, there would be no end to the claims on our credulity.

Until we have made up our minds on that point it is useless to discuss the present question. How far may we ascribe to spirits the power to perform feats which are impossible to human agency under the known conditions, mental

¹ Nor would it serve the purpose of recognition. If we are to be recognised by our friends we must "build up" as *they* think us and not as we think ourselves.

and physical, of this life? I observe in many quarters a strong tendency to do so, and it seems to me to require criticism. Thus, in the case of a haunted house with which I had something to do, a door which was so bolted and barred as to be absolutely unshakable by any human force was alleged to have been violently shaken *by the spirit*. I argued thus: this door is unshakable—but it is alleged to have been shaken—therefore there is something wrong with the evidence. The witness argued in a very different way: this door is unshakable—but it has been shaken—therefore *a spirit* must have shaken it. The witness believed with Miss Sellers that spirits have an inherent power to do this kind of thing, and the more I urged the impossibility of the thing the more convinced he became that *a spirit* had done it. Which of these two is the right attitude of mind for the psychical researcher? The bearing of the point on the present question is obvious. A spirit in the example before us produced a *back view* of its former bodily appearance—painted his own portrait, as it were, from behind. Does the normal impossibility (or next to impossibility) of doing this indicate something wrong with the evidence? Or does it increase the probability that a ‘spiritual’ agency has been at work?

From the general tenor of his paper I gather that Sir Oliver Lodge would support my own attitude in this matter. Instead of appealing to a thaumaturgic power as the cause of these phenomena he endeavours, in the true scientific spirit, to correlate them with known facts. His argument is that the bodily appearance of the departed is an instance of the normal process by which mind unconsciously builds up a body conformable to itself. On the general theory that our bodies are thus moulded and made what they are by the mind I am entirely at one with him. But I doubt if this theory can be made to cover the facts now before us. For what the spirits apparently do is not to manifest themselves in the bodies they *now* possess, but to manifest themselves in the bodies they *formerly* possessed—their age as it *was*, their dress as it *was*, even their hair brushed as it *was*. All this is clearly ‘out of the picture’ to which Sir Oliver refers, and seems rather a breach of the theory

than an instance of it. On the lines of the theory I should expect my departed friend to manifest himself as he had become in the meantime; instead of which he manifests as he was a long time ago, with his old suit on and his age unchanged. Thus, though I agree that our normal minds have what Sir Oliver calls a materializing faculty, I would insist that they have no power of *returning* to their former materializations.

Not, at least, in our waking experience. In dreams it is different, and I think Miss Sellers has done a service to the discussion by reminding us that in certain dreams we go *back* to our former selves and appear in self knowledge as we *were* at earlier points of our existence. And I agree with Miss Sellers that the study of dreams would throw light on this question of personal appearance—and not on it alone but on the whole group of phenomena with which it is associated. I am not sure, however, that the result of such a study would be favourable to the survival hypothesis. It might be. At present I am strongly inclining to the belief that in dreams we are all telepathists; the dream cited by Miss Sellers, in which she seemed to herself to be *another* person, suggesting to my mind that she was tapping somebody else's experience.

I pass on to the question of *names*. In the particular case to which I referred, I had been struck by the fact that a spirit who manifested his former personal appearance with great accuracy, even to minute details, was yet apparently unable to manifest his name, except in an imperfect and doubtful manner. It seemed to me an odd thing that one who could build himself up, clothes and all, and even indicate peculiarities in his appearance which could only be seen from behind, should yet be unable to find the sound of his name, or to trace the letters of it, which his hand must have traced thousands of times on earth and which his eyes must have seen thousands of times after they had been traced. Dr. Schiller truly remarks that we do not usually think of ourselves by name, or at least that the knowledge of our name has very little to do with our self-consciousness. But I should say that our back-view has still less. As to clothes, people differ; but I am very sure that my friend of the séance

when on this earth was as far from thinking of himself in terms of his old coat as he was from identifying himself with the sound or letters of his name. Yet the coat was manifested and the name was not. On the other hand, our names, while unessential to our self-consciousness, do play a prominent part in our sensible experience, especially with those of us who are cursed by an interminable correspondence, and one would think that a mind returning on its old tracks, as Sir Oliver Lodge suggests the spirits do, would find his name one of the easiest things to pick out.

All this, however, can be retorted upon the hypothesis of telepathy, as both Dr. Schiller and Miss Sellers have been prompt to see. If the medium got the back-view of my friend, and his old coat, telepathically from me, why did she fail to get his name also? It is a choice between difficulties. On the survival hypothesis you have a departed spirit who has kept touch with his coat but lost touch with his name; on the other hypothesis you have a telepathist who gets his coat from me but fails to get the name. It is not easy to decide on which side the difficulties preponderate. On the whole, however, I am inclined to think that they are lighter for the hypothesis of telepathy. It is easier to understand how a telepathist, having succeeded in reading one part of my mind, should fail or omit to read another, than it is to understand how an educated man, in the other life, should be able to reproduce his coat but unable to trace the letters of his own name. Even when telepathy is known to take place it is never claimed, I believe, that the whole contents of the subject's mind lie open to the telepathist. Nor is the telepathist discredited because, after reading one of my thoughts correctly, he has failed to read another. It is as though I had accused a person of stealing my watch and the defence were set up that he could not have stolen my watch because he didn't steal something else which was in the same pocket.

Sir Oliver Lodge suggests that I have no right to speak of the spirit *forgetting* its name, and that what I take to be this is probably due to the failure of the control to "catch" the name which the spirit has correctly given. In the case to which I was referring, I doubt if this can be accepted: all

the signs indicated that the failure was in the communicating spirit. But even if we do accept Sir Oliver's view, the result is merely to shift the difficulty from the spirit to the control. Why, if the control can "catch" and reproduce long messages or sentences given by the spirit, should she be unable to "catch" the name in spite of the effort of all parties to get it through? Sir Oliver agrees with Dr. Schiller as to the unimportance of our names to our self-consciousness, the suggestion being, I suppose, that spirits are not interested in their names. And yet, whether successfully or not, they apparently make great efforts to get them through both by spelling and by sound. And naturally so; for however unimportant names may be in the psychology of self-consciousness they are an important means of identification, and would inevitably be made use of by an intelligent spirit interested in getting itself identified by the sitter. He would use not only his own name, but the names of those he remembered or was addressing—and apparently does so, when he can. I think that both Sir Oliver and Dr. Schiller show at this point the disposition to draw a metaphysical herring across the track. It is a very good herring but has no business here.

Sir Oliver suggests further that I err in regarding the personal appearances as *consciously* enacted by the spirits on the basis of *consciously* remembered data; and thinks that the difficulties I have indicated would disappear if we refer the phenomena to *subconscious* activities. Well, I am perfectly willing to translate the whole argument into subconscious terms, but I cannot see how this would ease the difficulty. The old question recurs in precisely the same form. If the spirit, by means of some subconscious activity, can produce a likeness or quasi-material embodiment of its former presence, including the clothes it wore, why cannot it also, by means of the same subconscious activity, produce a likeness or quasi-material embodiment of its former name? Why again, if subconscious activities enable it to recover its former language and to speak it with fluency, should they not enable it to recover the one spoken and written word with which it was most familiar? Are we to suppose that the realms of subconsciousness are receptive to such things as a clean-shaven face and a tweed

suit (both of which were "built up" on the occasion in question) and language in general, but intolerant of proper names? I see no reason to suppose anything of the kind.

Recurring to the hypothesis of telepathy, Sir Oliver puts the following case and asks whether I would regard it as a crucial test:

"Suppose a perfectly unknown person is being described, one whom the sifter has never seen; and suppose he is ultimately told to take messages from this stranger to a friend or acquaintance; and suppose that on taking the message, and showing the description, it is recognized as correctly representing the recipient's memory of the communicator."

I have heard of several such cases and believe them to be well-authenticated. Would telepathy cover them?

I can only give a hypothetical answer, for the simple reason that I do not know, and am not aware that anybody knows what the *range* of telepathy is. The hypothetical answer would be as follows:

(1) If it were conclusively proved that telepathy is *une affaire à deux*, that is, always limited to the telepathist and the person on whom he is immediately operating, then clearly the case supposed is a crucial one and telepathy is ruled out.

(2) But telepathy is not necessarily limited to two persons. It may conceivably work through a network of centres—all of them doubtless in the subconscious realm. Thus the telepathist who taps my mind may *through my mind* have access to the mind of my friend, and through his to that of a third person, and so on. By the entry gained into one mind the telepathist might in fact be able to read a whole group of minds with which the first is in some sort of relation. Nothing of the kind, so far as I know, has been proved; but neither do I know that it has been disproved, nor of any reason that renders it antecedently impossible. If this long-range telepathy exists the case supposed is not a crucial one and telepathy is not ruled out.

CASE.

L. 1222. AUDITORY.

THE following case is a good specimen of a sensory hallucination concerning a person which preceded by a short time the unexpected arrival of that person. Several such cases will be found in *Phantasms of the Living* and elsewhere, in the Society's publications. Assuming that we can rule out chance, the presumption is that the hallucination is due to a telepathic impulse from the person on the point of arriving.

We are indebted for the first account we received of this case to Miss E. Arkwright, who wrote as follows from Bournemouth :

On Tuesday, January 8. (at Grange-over-Sands, Lancs), Mr. Saunders (a retired gardener of ours) heard a message (Mr. Saunders has a grandson at the front called Tom). The message is this, that Saunders heard "Tom is coming to-day." Saunders was wide awake (about 7.30 in the morning), and had been for some time. He looked round to see who it was speaking; and there was no one to be seen. If the message had not been uttered loudly Saunders would not have heard, as he is extremely deaf. When he went down to breakfast he told the incident to his family. They chaffed him and said he must have been dreaming. After breakfast (at 9 o'clock) when Saunders was washing up the breakfast things in walked the said Tom.

On January 7th they received a printed card from Tom from France to say he was very well and a letter would follow. His leave was quite unexpected. The message Saunders received was on the following day, January 8th.

As our correspondent was unknown to us and had omitted to give her name, we asked Mr. Rolleston Walker, an associate of the Society living at Bournemouth, if he could find out more for us. This he has very kindly done. He saw Miss E. Arkwright, who gave him a very satisfactory account of the percipient, "a most reliable, a matter-of-fact person." She also put him in communication with her Aunt, Miss S. M. Arkwright, at Grange-over-Sands, from whom she first heard the story. To the latter lady he sent a note of points on which information was desired, and she was good enough to call on the family of Mr. Saunders, who were known to her.

Finding him absent she left a request for a written account of his experience, with the following notes of points to be dealt with.

1. A signed statement from one or more of the persons to whom Saunders described his [experience] before the arrival of his grandson.

2. A statement as to the time of the son's arrival and its unexpectedness.

3. Whether Saunders has ever had a similar experience, visual, auditory, or otherwise.

4. The state of Saunders's health before and after the incident.

5. His age.

6. A confirmatory letter from Tom of the incident.

In reply she received the following statements from Mr. Saunders and his granddaughter :

On the eighth of January about 7 a.m. I heard four words distinctly as I lay in bed: "Tom's coming to-day." I asked Maud and her mother if either had been in the room. They answered in the negative. I told them what I had heard. They thought I must have been dreaming. There it ended till the unexpected Tom turned up between 9 and 10 a.m. on the same day.

My health was good at the time, before and after. Age 84.

JAMES SAUNDERS.

Fern Bank, Grange-o.-Sands.

On the morning of January 8th, 1918, while Grandfather was having breakfast he said: "Tom's coming to-day, so some one told me." He explained his words by saying that while he lay in bed a voice distinctly said, "Tom's coming to-day," so he turned over to see who it was speaking, but there was no one there.

A little later on the same morning my brother Tom arrived. None of us knew he was coming and we were not expecting him.

MAUD SAUNDERS.

Fern Bank, Grange-over-Sands.

October 14, 1918.

P.S.—Mother has written to Tom and asked him if he remembers anything about the circumstances, but we shall not be able to get a reply for several days [Tom being with the army in France].

It will be seen that Mr. Saunders has not answered the important question whether he has ever had other similar experiences. Perhaps the meaning of the question as it stands was not very clear to him. If auditory hallucinations were frequently experienced by him the evidential value of the coincidence would of course be materially diminished. It seems probable, however, from the evidence before us that the experience was at least rare and striking if not unique.

After some time, no answer reaching her from 'Tom,' Miss S. M. Arkwright called on the Saunders family again, and learnt that a letter had been received from him but lost or mislaid. Miss Maud Saunders writes on January 13, 1919:

My brother Tom, when we wrote to ask him if he remembered the incident, said he remembered it quite well and only wished it had occurred again, but his letter is not to hand, so cannot send it on to you.

M. SAUNDERS.

CORRESPONDENCE.

I. EFFECT OF LIGHT ON LONG ETHER WAVES AND OTHER PROCESSES.

To the Editor of the JOURNAL OF THE S.P.R.

A curious and important observation, made on the basis of experience in long-distance wireless telegraphy, exhibits a strange kind of interference between ether waves of very different lengths. The extremely short waves which ionise air interfere with the easy transmission of the long waves which are originated by alternating electric currents, and may conceivably have something to do with the optical opacity of dry haze.

This is an entirely different effect from the purely localised bands of interference which accompany the superposition of wave motions and are a matter of simple geometry. In this phenomenon of interference-bands there is no destruction, only re-distribution, of energy; and there is nothing akin to opacity whether of the absorbent or of the reflective kind. It is moreover purely an affair of the ether: whereas opacity is always an effect brought about by the presence of matter in the path of ether waves. The ions or electrons which are liberated from matter by exceedingly short waves raise a barrier or act as a reflector to extremely long ones. Thus the phenomenon depends on the interaction

between free ether and electrified particles immersed in it. So far I have recently written to *Nature*, in connexion with a project for observing the effect of the forthcoming solar eclipse of May 29th on Wireless Telegraphy in the region of totality between Brazil and the Gulf of Guinea. I now continue on a different theme.

It has been customary among non-physical writers to claim wireless telegraphy as analogous to telepathy—as if that too were likely to be a travelling physical process transmitted by the ether at a definite pace. There is no evidence in favour of such a proposition, and the analogy between telepathy and wireless telegraphy is merely popular and superficial. If telepathy were shown to vary as the inverse square of the distance, if it were interrupted by metallic screens, even if it were obstructed by light or by transition from light to dark between sending and receiving stations,—these facts would be relevant. But I know of no such facts.

An obstructive influence of light has always been asserted in connexion with certain phenomena, it is true, and the consistent character of this testimony is worthy of attention; but these phenomena have been always of the psycho-physical order—materialisations let us say, or direct voice, or movement of objects without contact—and never, so far as I remember, has any luminous obstruction been asserted for purely psychical phenomena such as I at present believe telepathy to be.

If it be true, however, that light really does interfere with what are technically known as “physical phenomena,” that fact is clearly important,—for here we are dealing with what must be partly a physical process and which if genuine seems likely to be at least an interaction between ether and matter. So it may be that either the ethereal quiver known as light, or else the residual ionised product of rapid ether waves, does exert some definite physical influence inimical to the ready exertion of the material forces or manipulations necessary.

It becomes important, and it would seem comparatively easy, to ascertain whether still more rapid ethereal oscillations, too rapid to affect the eye but exceedingly effective in ionising power, such as X-rays for instance, would also exert a detrimental influence, in a room otherwise and optically “dark.” Not necessarily perfectly dark—for since the longer waves of red light, which are known to have less ionising power, do not appear to

be seriously hostile to physical phenomena, there would be evidential advantage in employing such illumination as usual.

If this country possessed a psychical laboratory, such as will some day no doubt be established, or if Dr. Crawford could continue his researches at Belfast, the influence of X-rays coming through a thin aluminium partition into the operating room—such rays being preferably put on or off at times unknown to those present, so as to minimise the effect of suggestion,—the experiment would be well worth making. For a physical phenomenon, even a psycho-physical phenomenon, must have physical concomitants; and the investigation of these would be sure sooner or later to throw light on the mechanism of the at present barely credible phenomena themselves, and determine their relationship in the orthodox physical family from which hitherto they have been too arbitrarily and ignominiously extruded.

OLIVER J. LODGE.

II. TELERGY.

To the Editor of the JOURNAL OF THE S.P.R.

There has been some criticism, most courteous in form, of my use of the word 'telergy' in a little book I have written. I think, then, it is but just I should be allowed to explain why I have so used the term: I believe I have followed Myers' footsteps directly.

In his great work on *Human Personality* he defines telergy as: "The force exercised by the mind of an agent in impressing a percipient—involving a direct influence of an extraneous spirit on the brain or organism of the percipient." How does he himself interpret this definition?

On page 197 of the same work he says telergy is a *kind of* correlative to telepathy. He says also: "This action on the physical brain may be due either to the percipient's own spirit or subliminal self, or else directly to the agent's spirit."

On page 526 he says: "That law (that spirits should influence men) is the direct transmission of thought and emotion from mind to mind and the *telergy*—to use here a word more active in its connotation than telepathy—the telergy by which this transmission is effected may be as universally diffused in the metatherial world as heat in the material."

These statements of Myers, I think, show that he meant the word *involving* to be used in its ordinary sense not as meaning

‘involving in every case.’ If he meant the word *involving* to be used as ‘involving in every case,’ then, in his own great work, he misused his own definition.

F. C. CONSTABLE.

III. DREAM-ANALYSIS.

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—Students of Freud and Jung will have read Miss Johnson’s article on Dream-Analysis in Part LXXV. of the *Proceedings* with very great interest, and those who know Miss Johnson’s work on behalf of the Society will not fail to be impressed by the results. Even these, however, I venture to think, will wonder whether the quality of dream-analysis is not strained when the solution does not drop dew-like into consciousness spontaneously.

For example (page 70), Miss Johnson says, (a) “For a long time I tried in vain to think of any other associations; at last it occurred to me; . . .,” and (b) (page 82) “when about four months later I got the book again and read it carefully (in connection with another dream), I found to my surprise that Aristophanes’ primeval man was behind this dream also.”

Is it a legitimate process in dream-analysis to *try* and think of associations? Can one really be sure of distinguishing the spontaneous acquiescence felt to the connection of a memory with a dream incident, on waking or in Freud’s quiescent state, and the feeling of aptness resultant upon finding an associable idea in the course of one’s reading afterwards? Supposing in case (b) above, Miss Johnson had, in the course of her reading after the dream, happened upon the story of Troy and the Wooden Horse, how would this have fitted in with the Rocking Horse dream? There is a certain relevancy to the dream: the busy swarm of bees issuing from Samson’s lion, Aristeus’ ox, and the soldiers pouring from the hollow horse.

Again in the Tableau Vivant dream, from the account of which (a) is taken, it seems to me, if I may venture to say so, there seems to be a strong association with “Alice through the Looking Glass”; especially if the brightly coloured dress of the happy wife was red: I mean Alice with the Red and White Queens. The latter was of a distinctly hypochondriacal if not unhappy disposition, and the incident is largely connected with her cloak, which finally came off and blew away.

Of course this may have occurred to Miss Johnson and failed to awaken the necessary subliminal sense of appropriateness.

The fact that the flat-faced dolls faced one another in the doll dream while the dreamer was able to see their faces is of course quite possible in dreams, nevertheless it suggests a touch of "secondary elaboration" in the actual outlining of the dream. That "'letters' suggest literature and hence that a literary origin is to be looked for" is not quite convincing, especially as the letters are so clearly assignable to the recent visit to the oculist.

But waiving the above criticisms—the results obtained have perhaps an important significance in connection with the suggestion made by Miss May Sinclair in the *Journal* for May-June, 1917¹: that the cross-correspondences may be traceable to subconscious *desire* on the part of the automatists (or an automatist) to produce script of this kind. Here we have proofs that Miss Johnson's subconscious self has been very busy correlating the ideas both manifest and latent in the old scripts, and that they do not emerge full-fledged into her waking mind on analysis, but some later than others. If we adopt Freud's nomenclature and suppose that some of the ideas (familiar now to readers of the *Proceedings*) were telepathically conveyed by an automatist X, to A from the Unconscious, and others to B from the Pre-conscious (assuming that they (such ideas) do pass from the former to the latter on their way to Consciousness), and assuming further that in the absence of the analytical *visus* they do not reach consciousness at all—if this is assumed, scripts produced would have a purely living source, would perforce show the complementary character, and no one would necessarily know whence they originated.

The strength of Freud's theory is that it affords an explanation of the strange predilection of the subconscious for veiling its message in this inexplicable way. If it has a meaning it is not ashamed of, why wrap it up in symbolism? If symbolism is, like the appendix and tonsils, a rudiment of a bygone method of functioning, why should not the supraliminal have inherited the faculty of interpreting its messages or "ruminations"?

ERNEST E. THOMAS.

¹ *Jour. S.P.R.* Vol. XVIII., pp. 67, 68.

NOTICE.

The index to Volume XVIII. of the *Journal* will very shortly be ready, and may be obtained, post free, on application to the Secretary.

JOURNAL

OF THE

Society for Psychical Research.

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NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

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- Crosfield, J. J., Gwernyfed Park, Three Cocks R.S.O.
- Gowan, Commander C. H. B., R.N., H.M.S. *Furious*.
- Haslam, Oliver H., Sand Ridge, St. Anne's-on-the-Sea, Lancashire.
- Hepworth, Captain W. C. P., Moorings, Dovercourt.
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NICHOLSON, LADY, 35 Harrington Gardens, London, S.W. 7.

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PARR, W. H., 10 Westbury Park, Bristol.

SOLEY, MRS., 66 Holbein House, Sloane Square, London, S.W. 1.

MEETING OF THE COUNCIL.

THE 161st Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, March 11th, 1919, at 4.30 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Sir William Barrett, the Rev. M. A. Bayfield, Captain E. N. Bennett, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Twelve new Members and ten new Associates were elected. Their names and addresses are given above.

The Monthly Account for January, 1919, was presented and taken as read.

FURTHER DONATIONS TOWARDS THE INCREASED COST OF PRINTING.

A. Mansell, - - - - -	£1	1	0
Dowager Lady Farrer, - - - - -	5	0	0
Mrs. F. W. H. Myers, - - - - -	15	0	0
Mrs. Salter, - - - - -	12	10	0

OBITUARY.

SIR WILLIAM CROOKES, O.M., F.R.S.

WE record with much regret the death of Sir William Crookes, O.M., F.R.S., which occurred on April 4th, 1919. An Obituary Notice will be published later in *Proceedings*.

CASES.

I. APPARITION AT THE TIME OF DEATH.

L. 1223.

WE owe the following case in the first instance to Mr. Hubert Wales, who has been a Member of the Society for several years and kindly undertook to collect the necessary evidence. Its special interest lies in the fact that some intimation of the death of an officer in action appears to have been received in three different quarters at about the time of his death or very shortly afterwards, before any normal knowledge of what had occurred could have reached those concerned. The officer in question was Captain Bowyer-Bower, and the following notice of his death appeared in the *Court Journal* of June 1, 1917 :

BOWYER-BOWER.—Previously reported missing, now reported killed in action on March 19th, Eldred Wolferstan Bowyer-Bower, Captain the East Surrey Regiment and R.F.C., son of Captain and Mrs. T. Bowyer-Bower, of 30, Bramham Gardens, S.W., and of Ashanti, and grandson of the late Major-General Henry Bower, aged twenty-two years. (Captain Bower's body, beside his beriddled plane, was found and recovered by his own father on May 10th.) No mourning.

It appears from information received by Captain Bowyer-Bower's mother (see below) that his death occurred in the early morning.

1. The most remarkable of the experiences which have been reported to us was an apparition of Captain Bowyer-Bower which was seen by his half-sister Mrs. Spearman in India, within a few hours of his death. Mrs. Spearman's original report of her experience was obtained under the following circumstances.

Shortly after Captain Bowyer-Bower's death, his fiancée, Miss Highett, had a sitting with a professional medium, Mrs. Brittain, at which a statement was made which Mrs. Highett reports thus in a letter to Mr. Wales :

Wed. 12th June [1918].

I wish to tell you that Mrs. Brittain was quite a stranger to Captain and Mrs. Bower and me. My interview with her took

place on September 29th, 1917. After telling me many things about Mrs. Bower's son she said, "He has a sister." I said, "Yes, Cicely." She said, "No, that's not the name." She waited a few seconds and then said: "Joan. She has a little girl called Joan, now I get Dorothy." I said, "Yes." He says, "Tell Dorothy she has the power to communicate." He also said, "She is not in this country." ÆTA HIGHETT.

Mrs. Bowyer-Bower wrote to her step-daughter, Mrs. Dorothy Spearman (Captain Bower's half-sister) in India, with reference to the statements made to Miss Highett at this sitting. The following passage is extracted from Mrs. Spearman's reply :

CALCUTTA,
2 Jan., 1918.

... Now I have never told you this before because I was afraid you would not understand. Eldred was greatly on my mind when baby was born, and I could only think of him. On March 19th, in the late part of the morning, I was sewing and talking to baby, Joan was in the sitting-room and did not see anything. I had a great feeling I must turn round and did, to see Eldred; he looked so happy and that dear mischievous look. I was so glad to see him, and told him I would just put baby in a safer place, then we could talk. "Fancy coming out here," I said, turning round again, and was just putting my hands out to give him a hug and a kiss, but Eldred had gone. I called and looked for him. I never saw him again. At first [I] thought it was simply my brain. Then I did think for a second something must have happened to him and a terrible fear came over me. Then again I thought how stupid I was, and it must be my brain playing tricks. But now I know it was Eldred, and all the time in Church at baby's christening he was there, because I felt he was and know he was, only I could not see him. All the time I thought why do I feel like this when Eldred is safe. And Mrs. K—— kept on telling me to look more cheerful . . .

Mrs. Bowyer-Bower states that Mrs. Spearman was at a hotel in Calcutta at the time referred to in the above extract, and in a letter to Mr. Wales she says :

26th May, 1918.

... The little boy whose Christening is mentioned was to have been *his* godson and the day *he* was baptized Eldred fell. Dolly

[Mrs. Spearman] did not of course know of Eldred's death or even that he was out in France again, as he had been home several months and [had] only returned there three weeks when killed . . .

In reply to a question addressed to her by Mrs. Bowyer-Bower as to whether she had informed any one of her experience before she knew of Captain Bowyer-Bower's death, Mrs. Spearman wrote thus :

DARJEELING,

August 3rd, [1918].

. . . I can only tell him [Mr. Wales] I saw Eldred, and, Peggy, I shall never forget the joy that went through me or the horror when I looked and called and could not find him or make him hear. No, I did not tell any one before I heard of his death and have not up to now. I did not tell Alec¹ because I knew he did not believe as I did. When I told him how Mrs. B—— saw the W—— boy, Alec said it must have been a dream. One day Alec said, I wonder if any one has seen Eldred, and I said yes I have, and I explained what I saw and how I felt, and when I went to the Grand we took the same rooms and I showed him where Alley stood. He now believes we can see those who have gone. His belief is the same as my own. If Alec had been with me at the time, I would have called out to him and asked if he had seen Eldred, was he in the sitting-room. I only knew the K——s in Calcutta, and often when I spoke to them they would laugh. So I never said a word about Alley. In fact I thought it might be my own madness. I started a letter to you the same day and tore it up as I thought you would only say it was cracked. . . .

Subsequently a further statement concerning her experience was obtained from Mrs. Spearman in a letter to Mr. Wales, as follows :

12 Jan. 1919.

My step-mother Mrs. Bowyer-Bower asked me to write to you about the vision I had of my brother.

My brother appeared to me on the 19th March, 1917. At the time I was either sewing or talking to my baby, I cannot remember quite what I was doing at that moment. The baby was on the bed.

I had a very strong feeling I must turn round; on doing so,

¹Mrs. Spearman's husband.

I saw my brother Eldred W Bowyer-Bower. Thinking he was alive and had been sent out to India, I was simply delighted to see him, and turned round quickly to put baby in a safe place on the bed, so that I could go on talking to my brother; then turned again and put my hand out to him, when I found he was not there. I thought he is only joking, so I called him and looked everywhere I could think of looking. It was only when I could not find him I became very frightened and the awful fear that he might be dead. I felt very sick and giddy. I think it was 2 o'clock the baby was christened, and in the church I felt he was there, but I could not see him. Two weeks later I saw in the paper he was missing. Yet I could not bring myself to believe he had passed away. I did fancy once I saw my grandmother, but she seemed very misty, so it may have been fancy.

I did not tell any one of the vision I saw of my brother for quite 1 or 2 months after I heard of his death, as I was staying in the Grand Hotel, Calcutta, and did not know anyone there very well. My husband was not with me and I did not write to him about it, because he did not believe in these sort of things. However, I finally told him before writing to Mrs. Bowyer-Bower. The only reason I did not mention it was, I felt nervous people would only say I had imagined it, so decided to keep quiet on the subject.

DOROTHY C. SPEARMAN.

It is unfortunate that Mrs. Spearman should not have mentioned her experience to anyone before she knew of her brother's death, but this weak point in the evidence is to some extent counteracted, because the date of the experience is established by the circumstance (clearly recollected by Mrs. Spearman) that it occurred on the day upon which her baby was christened. The christening of the child, as we are informed by Mrs. Bowyer-Bower, took place on March 19, 1917, the day of Captain Bowyer-Bower's death. It is very unlikely that Mrs. Spearman's memory would deceive her on such a point as that, and it is evident from her statements that the experience was of a striking and unusual character, the apparition being so completely developed as to make her think momentarily that her brother was actually present in the flesh. She states that the experience took place "in the latter part of the morning," which means that allowing

for the difference of latitude it occurred at about the time of Captain Bowyer-Bower's death, seeing that, so far as can be ascertained, he died in France in the early morning of the same day.

2. Some visual impression of Captain Bowyer-Bower would also appear to have been received at about the time of his death by his niece, a child of not quite three years old. This incident was reported to Mr. Wales in a letter from the child's mother, Mrs. Chater, Captain Bowyer-Bower's sister, thus :

June 5th [1918]

My mother Mrs. Bowyer-Bower tells me you wish me to write and tell you about my little girl saying she had seen my brother after he was killed.

One morning while I was still in bed, about 9.15, she came to my room and said, "Uncle Alley Boy is downstairs," and although I told her he was in France, she insisted that she had seen him. Later in the day I happened to be writing to my mother and mentioned this, not because I thought much about it, but to show that Betty still thought and spoke of her uncle of whom she was very fond. A few days afterwards we found that the date my brother was missing was the date on my letter. This letter has since been destroyed.

The child was a little under three years old at the time. . . . I have never attached much importance to this incident as it may be just only a childish lie.

CECILY CHATER.

Concerning the above letter Mrs. Bowyer-Bower wrote to Mr. Wales as follows :

8 ST. PAUL'S ROAD,
BOURNEMOUTH.
12th June, 1918.

. . . 'Alley Boy' was Eldred's pet name since he was a baby...

I could not positively declare the date of Mrs. Chater's letter to me telling me what Betty saw. It might have been the 19th, 20th or 21st, but anyhow I received it down here before I got the War Office telegram announcing he was missing. Eldred fell on the Monday. The War Office telegram was received by me by post sent on from Bramham Gardens, South Kensington, my home, on Friday morning, March 23rd. . . . I *believe* I received Mrs. Chater's letter on the Wed. 21st It was *positively* a day or two before I got the other news. In any case she told me

it was on *Monday*¹ Betty tried to get her out of bed to come down and see 'Uncle Alley Boy.' It proved to be about the time the boy fell. His Colonel's account said he went out at *dawn* and after "reconnoitring just over an hour over German lines he was pounced on from the clouds by an overwhelming number of enemy machines," etc., etc. He received the news from a Cavalry Patrol between 10-11 a.m. the same day.

3. Concerning the third impression received at about the time of Captain Bowyer-Bower's death, Mrs. Bowyer-Bower wrote to Mr. Wales, thus :

June 12th, 1918.

. . . Mrs. Watson, an elderly lady I have known many years, wrote to me on the afternoon of March 19th [1917] after not corresponding with me for quite 18 months. and said she felt she must write because she felt I was in great anxiety over Eldred. (I have her two letters in store in London, fortunately.) I wrote back and said Eldred was fit and happy, and I simply took her writing thus [as an] excuse for writing again after so long. I asked her in my reply what she felt about Eldred, and she replied to this effect—on the afternoon of the day she wrote, about tea time, a certain and awful feeling came over her that he was killed, etc., etc. It was *the day* . . .

Subsequently in November, 1918, Mrs. Bowyer-Bower sent to Mr. Wales the first of the two letters written to her by Mrs. Watson, which runs as follows :

March 19, 1917.

Something tells *me* you are having great anxiety about Eldred. Will you let me know? Also have you good news of Tom? . . .

The second of Mrs. Watson's letters Mrs. Bowyer-Bower was not able to find, but her statement is sufficiently corroborated by the first letter, given above, which is dated March 19, 1917, the day of Captain Bowyer-Bower's death.

The last two experiences, that of the child and that of Mrs. Watson, are not in themselves very striking, and if either stood alone, it might be put down to chance-coincidence. But taken together, and especially taken in conjunction with Mrs. Spearman's remarkable experience, they are not without interest, and assuming the agency of Captain Bowyer-Bower,

¹ March 19, 1917, was a Monday.

they suggest that this agency was unusually powerful and was felt by more than one person.

Two later experiences, occurring after Captain Bowyer-Bower's death was known, are also worth recording. They do not fall into the same category as the three experiences related above, as indicating knowledge supernormally acquired, but they were such as greatly to impress the percipients, and again assuming the agency of Captain Bowyer-Bower in the case of the former experiences, they suggest that this agency has continued to make itself felt since Captain Bowyer-Bower's death.

4. The percipient in one case was Mrs. Bowyer-Bower, who describes her experience thus :

June 12, 1918.

During the night, either in the late part of Nov. or early part of Dec. 1917, I came over very hot indeed and turned down the eiderdown, etc. Some few moments later I became *extraordinarily* cold with a most unnatural coldness. . . . I *doubled* the eiderdown over myself and tried to sleep and the feeling left me slightly, but came back again stronger than ever and far more intense. While I wondered what I could do a yellow-blue *ray* came right across the room and I at once blamed the housemaid (to myself) for not drawing the 'Raid' curtains together, thinking it was a light from the garage outside. I looked to make sure, but the curtains were all well together, and as I looked the ray moved right across the foot of my bed and then came round right across in front of where I lay. I watched, not at all nervously, and something like a crumpled filmy piece of chiffon unfolded and the beautiful wavy top of Eldred's head appeared, a few seconds and his forehead and broad, beautiful brow appeared, still it waited and his lovely blue eyes came, but no mischievous twinkle, but a great intensity. It all shook and quivered, then his nose came. More waiting and quivering and then his tiny little moustache and mouth. At this point he turned his head very slightly and looked right into my face, and moistened his lips slightly with his tongue. I kept quite quiet, but it quivered and shook so much and no chin came, and in my anxiety I put out my hands and said: "*Eldred*, I see you," and it all flickered quite out, light and all. It is *possible* it might have been a dream, one never can be certain at night, but in my own mind I am satisfied it was not. The eiderdown was doubled over me

in the morning when I was called, and it is not one of my habits to do things in my sleep. I certainly never slept after this, and I got slightly this cold feeling once or twice after and continued *small* raps several times during that night. Eldred referred to it through Mrs. Leonard in Jan. 1918. F. M. B. B.

5. The percipient in the other case was Miss Æta Highett (Captain Bowyer-Bower's fiancée), who describes it to Mrs. Bowyer-Bower thus :

THE LODGE, HYTHE.
January 4th, [1918].

... I think I will tell you something that happened to me a short time ago. I certainly did not dream it, or imagine it, but of course it may be something to do with my brain. I was going to tell you before, only I thought you would think me mad. I heard a number of raps when I was in bed and I began to talk to Eldred, and asked him to rap twice if he was ever going to show himself to me. Almost immediately two raps came; I waited a long time but saw nothing. Then I went to sleep. Afterwards I woke up and looked round and saw Eldred on the bed beside me, he was wearing his blue suit. I sat up and started talking to him, [Miss Highett records what she said, and that "his lips started to move" and made a reply "just above a whisper"]. I then tried to touch him, but my hand went through him, and like a fool I started to cry, and he disappeared. ...

A letter from Mrs. Bowyer-Bower to Mr. Wales, written on May 30, 1918, states that "Miss Highett had her vision in Dec. [1917] ...". In a subsequent letter, written in reply to questions put to her by Mr. Wales, Miss Highett writes :

Saturday 15th, [June, 1918].

... At the time of my vision I knew of the experiences of Mrs. Bower and Mrs. Watson and Mrs. Chater's child. [Miss Highett did not, however, know of the experience of Mrs. Spearman. See date of Mrs. Spearman's letter.] You wish to know what I did between my waking and seeing the vision. As a matter of fact I saw Mrs. Bower's son as soon as I woke up. After having seen the vision I switched on the electric light, which is by my bed, to look at the time and found it was four o'clock in the morning. I think you will know by this that I was perfectly awake. ..."

In a further letter to Mr. Wales Miss Highett says that when she had this vision "Captain Bower seemed to have a light all round him that made him perfectly visible."

II. APPARITION AT THE TIME OF DEATH.

L. 1224.

THE following case was brought to our notice by Mrs. Willett, an Associate of the Society, who wrote to us concerning it thus :

FIR TREE END, HAYWARD'S HEATH,
SUSSEX, *November 7, 1918.*

I inclose an account written from dictation by the Percipient of an appearance to her of a friend who was dying at the time. Ada Orr, who is a single woman between 50 and 60, has been known to me nearly all her life. She is an absolutely truthful and straightforward person. She is quite ready to answer any questions, but particularly begs that the names of her friends shall not be made public. Mrs. B—— is a very nervous woman, and the subject of Mrs. S——'s appearance has not been mentioned to her.

MARY WILLETT.

The statement by the percipient enclosed with this letter was as follows :

November 6, 1918.

I went to see Mrs. B—— in —— Road, on October 4, 1918,¹ [but] did not find her at home. As I came away from the house, I distinctly saw Mrs. S—— who formerly lodged with Mrs. B—— standing by the corner of the house. Just like a puff of cold air seemed to go over me. I saw exactly how she was dressed. I noticed she was wearing her black hat with a ribbon bow at the side. Her face was quite distinct. Having seen her so distinctly as I came round the corner of the house, the next moment she had disappeared. I felt quite a creepy feeling all over me. At this time, I afterwards found Mrs. S—— was dying at the Cuckfield Infirmary—Mrs. B—— having gone to see her. She passed away at 2 a.m. the next morning. When I saw Mrs. B—— a few days later she told me about Mrs. S—— and how she had longed to go "home to die." She said this many times, but the doctor would not agree to her being removed. Before her death Mrs. S—— had told her daughter how much she wished to see me.

[Signed] ADA ORR.

A further statement was obtained from Miss Orr, partly in reply to questions put by us, and partly by Mrs. Willett, who kindly saw Miss Orr on our behalf. According to the information thus received, Miss Orr did not mention her experience to anyone before she heard of Mrs. S——'s death, except "to an unknown woman passing by" Mrs. B——'s house at the time. The date of her visit to Mrs. B—— and

¹ By an error this date was first given as October 3, see below.—Ed.

of her seeing the apparition is, however, clearly fixed in her mind, as she told Mrs. Willett, by the circumstance that these events occurred on the day on which she heard of the birth of a great-niece. Mrs. Willett informs us that the child was born on October 3, 1918, and the postcard announcing the birth was received by Miss Orr on October 4, 1918. The mistake in Miss Orr's original statement, in which the date of her visit to Mrs. B—— was given as October 3, arose doubtless through that being the date of the child's birth by means of which she had fixed the date of her experience.

A written statement was obtained from Miss Orr on this point, thus :

December 17, [1918].

I remember the date by hearing of the birth of my niece's Baby which I heard of by P.C. on the day that I saw Mrs. S——.

A. M. ORR.

In reply to a question as to how recently she had seen Mrs. S—— and what she knew about her state of health, Miss Orr wrote on November 13, 1918, thus :

[I] had not seen her for at least three months when she was taken away from Mrs. B——'s to the Infirmary. I had no idea her end was near. At the time I saw her I had had a long walk and was tired, thought I would call at Mrs. B——'s for a rest, and heard afterwards she was with Mrs. S—— who was dying, which I knew nothing about.

ADA ORR.

In regard to the date of Mrs. S——'s death, independent testimony was obtained through the Curate of the Parish, who wrote thus :

December 13, 1918.

I have just found out—quite indirectly—from Mrs. B—— that Mrs. S—— died at Cuckfield Infirmary on Saturday, October 5th, at 2 a.m.

H. E. W.

It will be seen that it was not possible in this case to obtain corroborative evidence from any one to whom Miss Orr had related her experience prior to her knowledge of Mrs. S——'s death; but her original statement was made only a month after the experience occurred, when it was still fresh in her mind, and there appears to have been nothing in the circumstances, as known to Miss Orr at the time, which would lead her to imagine that she saw Mrs. S——. Miss Orr tells us that she has never had any similar experience before, but her sister had one many years ago.

JOURNAL
OF THE
Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society
WILL BE HELD AT
THE ROYAL SOCIETY OF MEDICINE
(IN THE ROBERT BARNES HALL)
1 WIMPOLE STREET, LONDON, W.

On FRIDAY, JULY 4th, 1919, at 5.30 p.m.

WHEN A PAPER ENTITLED

“The Psychological Foundations of the Belief in
Spirits”

WILL BE READ BY

DR. C. J. JUNG (of Zürich).

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

-
- Carew, Mrs. R. T.**, 4 Trebovir Road, London, S.W. 5.
Carter, Mrs. F. M., 252 Union Street, Aberdeen, Scotland.
Constable, Mrs., 97 Kempe Road, Brondesbury, London, N.W. 6.
Gill, A. Wilson, M.D., Chatterley Cottage, Hanley, Stoke-on-Trent.
Hall, Captain Basil, R.N., 22 Charing Cross Road, London, W.C.
Karstaedt, Louis, 5863 Chestnut Street, Philadelphia, U.S.A.
Knoblock, Edward, G2 The Albany, Piccadilly, London, W.
Preedy, Kenelm, 84 Philbeach Gardens, London, S.W.
Smith, Mrs. Wansey, 71 Queen's Avenue, Church End, Finchley, London, N. 3.
Winby, Lieut.-Colonel L. P., Royal Automobile Club, Pall Mall, London, S.W. 1.
Wood, T. Eugène, The Limes, Kedleston Road, Derby.
 FRYER, MRS. F., 9 St. Peter's Grove, York.
 GLOVER, CEDRIC H., 35 Steeles Road, Hampstead, London, N.W. 3.
 HASSAN, PRINCESS AZIZA, 139 Mahmoudia, Alexandria, Egypt.
 HODSON, L. J., The Mill House, Robertsbridge, Sussex.
 ISAAC, MISS EDITH, The Lodge, Kempsey, Worcester.
 LESLIE, REV. G. LINDSAY, The Manse, Eddleston, Peeblesshire.
 LUNN, ARNOLD, Palace Hotel, Montana, Sur Sierre, Switzerland.
 MARSDEN, E., 12 Ellerdale Road, Hampstead, London, N.W. 3.
 MARSHALL, MISS IRIS, Seacourt, Hayling Island, Hants.
 McLAREN, MISS MARY C., Great Comp, Borough Green, Kent.
 PAGE-TURNER, F. A., J.P., 15 Palmeira Square, Hove, Sussex.
 PLACE, REV. CHARLES A., Lancaster, Mass., U.S.A.
 PLENTY, E. P., Hill House, Wash Hill, Newbury, Berks.
 STACEY, F. C., 5 Fulready Road, Leyton, London, E. 10.
 STEELE-PERKINS, GEORGE, M.D., 30 Weymouth Street, Portland Place, London, W.
 WILKINSON, MISS MARIAN S., 7 The Avenue, Clifton, York.
-

MEETING OF THE COUNCIL.

THE 162nd Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, April 11th, 1919, at 3 p.m.;

MR. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Sir Lawrence Jones, Dr. T. W. Mitchell, Mr. J. G. Piddington, Dr. F. C. S. Schiller, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Eleven new Members and sixteen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for February and March, 1919, were presented and taken as read.

GENERAL MEETING.

THE 158th General Meeting of the Society was held at The Steinway Hall, Lower Seymour Street, London, W., on Friday, April 11th, 1919, at 4.30 p.m.

A Presidential Address was delivered by LORD RAYLEIGH, O.M., F.R.S., which will be published later in *Proceedings*.

APPOINTMENT OF AMERICAN AGENT.

THE F. W. Faxon Co., 83 Francis Street, Boston, Mass., have been appointed the Society's Agent in America.

Subscriptions should therefore be paid to the F. W. Faxon Co. Orders for extra copies of the *Proceedings* and *Journal* should also be sent to them, together with payment for the same.

A SIXTEENTH CENTURY INSTANCE OF "ELONGATION."

BY THE REV. HERBERT THURSTON, S.J.

THE phenomenon of "elongation" is of comparatively rare occurrence among alleged manifestations of the physico-psychic order. The case of D. D. Home has, of course, been widely and fully discussed, but materials for comparison are not abundant, and some account of an out-of-the-way sixteenth century example may possibly be of interest. The details

which I here submit are derived from the Process of Beatification of an Italian nun, Veronica Laparelli, who was born in 1537 and died in 1620.

Although the Process has never been completed, the delay was not due, I fancy, to any lack of the necessary evidence, but probably only to want of funds, for a process of beatification, like a private bill in parliament, entails considerable outlay in taking evidence, printing reports, paying copyists, etc., and when such a process drags on for fifty or a hundred years the interest of promoters is apt to slacken. In the case of Veronica Laparelli the first stages were successfully carried through, and a fat volume of the usual blue-book size enshrines the *Positio super dubio an constet de Virtutibus Fide Spe et Charitate et Cardinalibus . . . in gradu heroico*, in other words a statement of the claim of this particular servant of God to have practised virtue in a heroic degree. The printed volume to which I refer¹ includes, as is usual, a full summary of the evidence given by witnesses on oath before both the "ordinary" and "apostolic" commission. Such a blue-book, if we may so describe it, was intended exclusively for the use of the members of the Congregation of Sacred Rites charged with the examination of the cause, and referenees are given throughout to the official report of the depositions, preserved in the archives of the Congregation. The portion of the volume which concerns us here is that which describes the ecstasies (*estasi, ratti*) of Suor Veronica. In middle life (about 1560 to 1590) she undoubtedly experienced many such trances, but, as often in other similar cases, they do not seem to have continued in old age. Hence the depositions taken during the "Processus ordinarius," i.e. the bishop's commission, which sat in 1629, are somewhat less satisfactory than might otherwise have been expected, owing to the fact that at that date Veronica's own contemporaries were mostly either dead or very aged. It seems, however, that one of the nuns, Suor Margherita Cortonesi, afterwards Abbess, wrote a life of Veronica while she was yet living.

¹ The copy I have used is in the library of the British Museum. It is catalogued under "Veronica (Laparelli), Saint,"—this is a mistake; she is not in fact canonized—and was printed in Rome in 1747. The press mark is 1229, h, 7.

This document was presented in evidence. Further, there were a few of the nuns, and some externs, who had a clear recollection of the ecstasies, while others deposed to what they had heard about them from the older generation now passed away. Perhaps the most extraordinary of these trances was one which once came upon Veronica when she was ringing a joyous peal upon the convent bell on the eve of the great festival of St. Francis. The bell went on and on, without stopping, and on going out to discover the cause, they found that Veronica had fallen into an ecstasy without interrupting the occupation upon which she was engaged. The ringing continued for three hours, during which they tried in vain to awaken her from the trance. Her hand grasped the bell rope so firmly that it was impossible to wrest it from her, and in the end they found it necessary to cut the rope. But even this operation, attended necessarily by a cessation of the noise and a diminution of the muscular effort, did not bring her to herself, and she went on for some time in the trance state, moving her arm up and down as before.¹ On the feast of the Conversion of St. Paul (Jan. 25th) she used for many years in succession to fall into an ecstasy which lasted for fifty or sixty hours.

The Archpriest of Cortona (the convent to which Veronica belonged was at Cortona), the Very Rev. Letio Passerini, aged sixty-seven, deposed that in his youth he had seen her when she had already been three days in that state. "She was kneeling," he said, "with her hands joined, her face turned to heaven, her eyes open, fixed and unblinking" (*con gl' occhi aperti e fissi che non battevano niente*).² It was known to all the community, as the manuscript Life, already spoken of, attests, that on some of these occasions she was raised above the ground.

Mother Plautilla Semboli, a nun who in 1629 when she gave evidence was seventy-four years of age, deposed that the said Suor Veronica had many ecstasies and raptures, and that she herself had frequently seen her in this state. "In particular," she went on, "my late father, Averardo Semboli, on one occasion came to the grate of the convent and found there Sister Veronica, kneeling in ecstasy, and he said to me, 'look

¹ "Summarium" in *op. cit.* p. 142.

² *Ib.* p. 140.

and see what it is that Sister Veronica has under her knees, for she seems to me to be taller than her ordinary stature'; and I thereupon put my hand under her knee and I found that she was lifted up above the ground." ¹ Another witness, not a nun, one Signora Magdalena Alari, aged sixty-five, deposed that she had three times seen Suor Veronica in ecstasy, and on one occasion raised from the ground as much as a palm (? 10 inches), or a little more according to the account of some of the nuns. After which the witness goes on:

"And, as I stated above, I saw her three times, on different days, when one of the nuns aforesaid took a stick and passed it under the knees of the said Suor Veronica, so that the people who were there present might see that the said Suor Veronica in her ecstasy was raised above the ground. She knelt (*stava*) with her hands joined, motionless, her eyes fixed, and such a number of people came to look at her that the chapel was full of them. Suor Veronica, who had come there to say her prayers, was inside the grate, which was then opposite the altar of the Blessed Sacrament." ²

With regard to the fact of elongation the evidence is less precise than one could wish, but in the process of 1629 the manuscript life by Suor Margherita Cortonesi was cited to the following effect:

"On one occasion, among others, when she (Veronica) being in the trance state was reciting her office alternately with some invisible being, she was observed gradually to stretch out until the length of her throat seemed to be out of all proportion (*pareva facesse una gola lunga fuori di misura*) in such a way that she was altogether much taller than usual. We, noticing this strange occurrence, looked to see if she was raised from the ground, but this, so far as our eyes could tell us, was not the case. So, to make sure, we took a yard-measure (*canna*) and measured her height, and afterwards when she had come to herself we measured her again and she was a "span" (at least ten inches) shorter. This we have seen with our own eyes all of us nuns who were in the chapel." ³

The second piece of evidence is second-hand, but it was

¹ *Summarium*, p. 138.

² *Summarium*, p. 141.

³ *Summarium*, p. 144.

given in 1629 and is quite definite. Donna Hortenzia Ghini, aged sixty-nine, then deposed that :

"Sister Lisabetta Pancrazi, formerly a nun in the said convent, told me that on one occasion seeing that the said Sister Veronica when in ecstasy seemed taller than in her normal state she took a yard-measure (*canna*) and measured her height, and that after the said Sister Veronica came to herself she measured her again with the said yard-measure, and she found that she was half an arm's length (*un mezzo braccio*) shorter; and this I know because I heard the said Sister Lisabetta say it, as I said above."¹

Witnesses in the "Apostolic" enquiry held in 1728, a hundred years later, evidently exaggerated the facts observed. They, at that date, could only speak of the traditions surviving in the convent. The story, of course, had grown, and some nuns declared that in her trances Sister Veronica was at times twice her normal height. Clearly, such evidence as this is quite worthless, while even the depositions just cited are by no means as full or as direct as one would wish. But the point I would lay stress upon, even more than the evidence itself, is the extreme unlikelihood of these enclosed nuns having invented such a detail as the elongation of Veronica's throat and body. They certainly knew nothing of Jamblichus, and while instances of levitation are very common in such records of saintly mystics, I have never previously come upon a case of apparent elongation. Moreover, this particular feature was evidently quite new to the *Promotor Fidei* (the "Devil's Advocate") whose duty it was to criticise the evidence and call attention to weak points. In his *Animadversiones* he singles out among other details this incident of the reported elongation. It seems rather to have shocked him.

"Furthermore," he says, "we may note a certain unlikelihood and incongruity in the fact, as stated in the *Summarium* (p. 141), that on one occasion the body of the servant of God, when in ecstasy, stretched out and grew beyond its natural measure, while other witnesses extend the same phenomenon to occasions when she was praying without any ecstasy." And thereupon he goes on to remark that this elongation was not only intrinsically improbable, but that it could serve no

¹ *Summarium*, p. 141.

purpose of edification or utility. It could not help the servant of God herself, and would excite repulsion and alarm rather than devotion in the beholder.¹

And there, I think, we may leave the matter, with the remark that even if the nuns were unscrupulous enough to be willing to fabricate evidence, they would not be likely to invent things calculated to prejudice rather than to aid the cause they had at heart.

CASE.

L. 1225.

TELEPATHIC.

THE following case of a dream which appears to have had a telepathic origin has been sent to us by the dreamer, Mrs. Hanson, who has been an Associate of the Society for some years.

An account of her experience was received from Mrs. Hanson as follows :

PLEASANCE COTTAGE, DORMAN'S PARK,
NR. EAST GRINSTEAD, *January 7, 1919.*

I thought the enclosed dream might be of interest to the Society for Psychical Research, of which I have been an Associate for several years, so am sending details.

Since the summer of 1915 I have, first personally and later through the Prisoners of War Care Committee, been sending regular parcels to Lance-Corporal W. D—, Royal Scots Fusiliers Regiment, prisoner first at Döberitz and later at Guben, Brandenburg.

I do not know the man or his family personally, and heard of him through a friend who was interesting herself in the British Prisoners. Apart from occasional postcards thanking me for the parcels, and two photographs and a group taken at the Prison, I have had no other correspondence with the man. Since the Armistice I have naturally awaited with interest any news that I might receive from him. I was away for Xmas, and as I had heard nothing from him I began to wonder if he was all right, and determined on my return to write to his wife and ask her if she had received any news.

¹ *Animadversiones*, p. 13.

I had a good deal of correspondence to get through, and put off writing until Sunday, Jan. 5th. The previous night (Sat. Jan. 4th) I had a very vivid dream twice repeated, in fact I could be almost sure it came three times, but of twice I am certain. In the dream I was with my husband in some strange place talking to L.-C. D——. We shook hands with him, and he said he was safe home. He was dressed in a dark uniform similar to that of one of the photographs he sent me. In the morning (Jan. 5th) when I woke up I told my husband, and also the maid when she came to wake us. I enclose both their statements to this effect. The impression left by the dream was so vivid that I did not write to Mrs. D——, thinking I would wait a day or two longer in case I might hear of her husband's arrival. This morning (Jan. 7th) I received a p.c. which I also enclose, dated by postmark Jan. 5th, from L./C. D—— saying he had just arrived at Leith. Therefore when I was dreaming that he was safely home he must have nearly reached Leith . . .

I am not in the habit of dreaming much, and seldom remember my dreams, and only once before, a good many years ago, have I ever had anything of interest in this way. M. R. HANSON.

A corroborative statement was enclosed from Mrs. Hanson's husband, thus :

January 7, 1919.

On the morning of Jan. 5th, shortly after 7 a.m., my wife told me she had had two most vivid dreams about her Prisoner of War, a man named D——. She said that she and I met him in a strange place, that we shook hands with him, and he said he was safe home.

My wife told me she was sure we should hear something of him very shortly. B. F. HANSON.

A further corroborative statement was enclosed from Mrs. Hanson's maid, thus :

January 7th, 1919.

I beg to say that at 7.15 on the morning of the 5th of January, I called Mr. and Mrs. Hanson. Mrs. Hanson said: "I have had such a vivid dream of D——," meaning a Prisoner of War, that she through the Red Cross had been sending parcels to, and Mrs. Hanson said: "I was in a strange place with Mr. Hanson and saw D——," in the suit that he had sent her a photograph

of himself, and she said, "I woke up, and went to sleep and dreamt of him again."

In a little over 40 hours I took a postcard to Mrs. Hanson and said, "I think it's from D——." I might say I have been in service for Mr. and Mrs. Hanson some years. M. O.

The postcard to which Mrs. Hanson refers in her statement has an Edinburgh postmark, dated 4 p.m., January 5, 1919. It reads :

I have just landed at Leith, and am going on to
Prisoners of War Reception Camp,
South Camp,
Ripon.

[Signed] L./C. W. D——
R.S.F.

It appears, therefore, as Mrs. Hanson says, that at the time of her dream, the night of January 4-5, 1919, Lance-Corporal D—— was approaching Leith. The intention of sending a postcard to Mrs. Hanson may well have been in his mind at the time, since he despatched it immediately on his arrival.

The coincidence is not a very striking one, but it seems worth while to put it on record, in view of the fact that Mrs. Hanson does not frequently dream, or at any rate remember her dreams, and that this particular dream was vivid and was repeated at least twice during the night.

OBITUARY.

CHARLES MASON BARROWS.

WE have received from Mr. Arthur O. Christensen of Brooklyn, N.Y., some account of the life and work of Charles Mason Barrows, who was for many years an Associate of the Society for Psychical Research and died in 1918. In 1896 he contributed an article to *Proceedings* (Vol. XII. pp. 21 ff.) entitled "Suggestion without Hypnotism."

Mr. Barrows, who was born in 1838, appears to have become interested in the question of cure by suggestion at quite an early age, and for many years he practised healing with considerable success. He himself gives some account of the

results he achieved in the article to *Proceedings* which is mentioned above; as its title implies Mr. Barrows did not use hypnotism, but gave the suggestion to his patients in a waking state.

Perhaps the most interesting, though not the most successful part of his work, was his prolonged effort during the latter years of his life to cure deafness by suggestion, and in particular deaf-mutism. He turned his attention to this subject first at the end of 1901, and in 1904, when he was living in Boston, he got into touch with Alexander Graham Bell, President of the American Association to Promote the Teaching of Speech to the Deaf, and a Committee was appointed to enquire into his methods. Partly with the assistance of Dr. Hodgson, then Secretary of the American Branch of the S.P.R., ten pupils were obtained, but the results achieved, although not without interest, were inconclusive.

In 1907 Mr. Barrows moved to New York, where he continued his experiments.

Florence Linsky seems to have been the star pupil. . . Letters from her parents and a doctor state that she was totally deaf and dumb when she began treatment, but that she became normal in hearing and speech. John P. Hines of the St. Matthew's Roman Catholic Church at 216 W. 68th St., New York, wrote on Jan. 5, 1910: "I have known her (Florence Linsky) from infancy. She had spinal meningitis . . . which left her totally deaf . . . convinced me beyond a doubt that the girl hears as well as the average. . . . She easily heard and repeated words and sentences which I spoke to her . . . under conditions that prevented her getting any help from sight."

Mr. Barrows also seems to have had some success with a man called Holton "between thirty and thirty-five years old, deaf and dumb from his birth."

The course began May 18th. All summer treatments were continued. On June 12th Holton wrote: "When I am quiet around my work I hear some fellows talking. It does not last longer than one or two minutes, but the hearing is getting clearer and stronger. When I first heard it was very faint, but now is about four times as clear." On June 30th, "I told Mrs. Holton I would prove I could hear trolley cars. . . . She was

surprised. I told her a piano was playing next door. She did not believe me, and I told her to go and see. She was surprised to find it was." On July 8th: "I don't know what some sounds I hear are. The hearing is really increasing." . . . On Jan. 24, 1914, in a carefully written report, Mr. Luther H. Holton, cousin of Charles, . . . wrote: "We are satisfied that C. N. B. Holton has acquired the ability to hear certain sounds." Still the case was not conclusive.

Unfortunately Holton seems to have become impatient of the treatment, and it was given up. Mr. Barrows continued his efforts up to within a very short time of his death, but he does not seem to have attained any results more definite than those quoted above. He worked to the last, however, with disinterested enthusiasm.

CORRESPONDENCE.

PERSONAL APPEARANCE OF THE DEPARTED.

I.

To the Editor of the JOURNAL OF THE S.P.R.

April 8, 1919.

DEAR MADAM,—Dr. Jacks will hardly expect a reply from me to his interesting discussion in the February-March *Journal*.

He is seeking to find the simplest explanation of certain phenomena, but of course well knows that what we really need is not the simple but the true. He will say the simplest must also be the truest, and I agree; but we cannot always judge what is really the simplest, until our knowledge is adequate. I go further, and say that the true explanation of anything is not only in the long run the most simple, it is unique. A problem has not two solutions but only one. Yet, as in a chess problem, a number of false solutions appear at first sight both simple and attractive, while the real solution may appear strange and unlikely. Inevitably so in a period of half knowledge. Only when we fairly grasp the whole can the beautiful simplicity of reality conspicuously appear.

An astronomical structure for the atoms of matter, if suggested 20 years ago, would have appeared absurdly complicated, and the lines in the spectrum of an element were felt to be almost hopeless in their variety: yet law and order are dawning through

the mist, and a wonderful generalisation is beginning to appear.

At present we psychic enquirers may feel sometimes like asking "Who shall roll us away the stone from the door of the sepulchre"? But when we arrive at the door we may find that the stone is rolled away.

OLIVER LODGE.

II.

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—Dr. Jacks says that "these appearances, as described by mediums, seem to indicate not such knowledge as a person would have of what he looks (or looked) like, but rather the view of an external observer." I now offer an argument which, if sound, proves that Dr. Jacks is right: the experience of mediums must, if veridical to us as evidence, give these appearances as those concerned were known to us, not merely as they are or were known to themselves.

In the discussion of the question raised it would appear that Mrs. Henry Sidgwick's exhaustive paper on the "Psychology of Mrs. Piper's Trance Phenomena" (*Proc.*, Vol. XXVIII.) has not been referred to. I think, if the theory she suggests be accepted, the problem before us is simplified. But, of course, any deductions I may suggest, I alone am responsible for.

Now we (nearly?) all dream, and in dreams we picture other people to ourselves *as we knew them*. Most of these dreams pass away from us in memory. But some few do not so pass. Many probably, like myself, have had innumerable dreams which have all passed away: all passed away but some very few. Why have these few remained marked and distinguished in memory? Because of something *distinct and separate from* the appearance. The appearance is like all other dream experiences, but at its time of appearance it is uniquely marked as no more than the projected appearance on our mortal plane of *a spirit*. We feel this, do not know it. It is the strength of this feeling which stereotypes the experience in memory. But, *in every case*, the appearance is of the person as known to us, not as known to itself. We *feel* that the spirit has "put on" its anthropomorphic appearance purely for the purpose of appearing to and being recognised by us *as we knew it on earth*.

And here, with all respect, I must differ from Dr. Jacks. He says "I should expect my departed friend to manifest himself

as he had become in the meantime; instead of which he manifests as he was a long time ago."

If metempsychosis be true and the departed friend has, after death, taken on some other *material* form—that of a bear?—he could manifest himself as he had become in the meantime, though it is doubtful, even in such case, that he would be recognised. But if, after death, he has form—even *etherial* form—which has never been part of our human experience, he could *not* manifest himself as he had become. Any such appearance to us would be meaningless,—for all thought is relative. In order to appear he *must* appear as we knew him. Otherwise we could by no possibility recognise him,—unless in ecstasy.

It has been well said that there are three John Smiths: one known to his God; one to himself; one to others. If the John Smith known to himself and to others be the same, then *cadit quaestio*. But assume they are not the same? Then John Smith, in order to appear to others and be recognised, *must* appear as they knew him.

In fact we dramatize ourselves not only to others, but to ourselves. What we know of each other is the dramatized "I," and for a departed friend to appear to us and be recognised he *must* appear as he was dramatized for us and not for himself. I worry out this question in "Myself and Dreams."

Mrs. Sidgwick's suggested theory agrees, I think, with human experience and still leaves open the possibility of communication from spirits. But with such communication we are not now concerned.

Mrs. Piper, when in trance, dreams: dreams even of Julius Caesar, clad in helmet and armour, with a sword, flying in search of a Mexican cowboy; dreams of him so engaged in company, it would appear, with D. D. Home, Alexander the Great, Proteus and others. I think we must assume that in all such dreams she dreamt of personages as they appeared to her, not as they appeared to themselves.

I refer to Mrs. Piper's subjective dreams not for the purpose of throwing contempt, but to emphasize the fact that some of her dreams are of individuals, imaginary or real, who appear to her as pictured by herself not by themselves. Her dreams are like to our own dreams. If they differ it is in degree not in kind.

Now with Mrs. Piper we find sometimes what Mrs. Sidgwick

has termed "flashes of intelligence." Telergic messages are said, at times, to get through from a communicator; that is, the communicator appears himself to use Mrs. Piper's brain as a machine directly: he does not, first, affect her spirit and make her spirit use its brain for the message to emerge. (But cf. *Proc.*, Vol. XXVIII., p. 320.)

But is there any veridical case, where a "flash of intelligence" has got through, *quâ* appearance? Is such a thing possible for Mrs. Piper herself, quite apart from the question of the *evidence* of it she could offer us if it occurred?

Let us assume that, in trance, Mrs. Piper's spirit is so free from the body that she is in communion with other spirits, though the assumption is a bold one. Even with this assumption it would be impossible for Mrs. Piper to give us any evidence of how these spirits appear to themselves or even as they appear to her: there is no language in existence to express such appearances. For language can only use ideas for expression, and really spiritual appearances transcend ideas. I agree with William James that ecstasy is part of human experience. But the *records* of ecstasy are all anthropomorphic.

I agree with Mrs. Sidgwick as to the relation which exists between Mrs. Piper on the one hand and her controls and communicators on the other. But this hypothesis, as she points out, does not interfere with any assumption as to telepathy from the dead.

We have *not* before us for consideration the personal experience of mediums: all we have is the *evidence* they offer of their experience.

If, free in spirit, mediums are in communion with disembodied spirits, they can offer no evidence of what is the appearance of spirits in reality: on return from the state of ecstasy no language is found available to express the past experience.

But, it is now assumed, the disembodied *do* return in such form that mediums can give evidence to us of their appearance. For this evidence to have any weight with us what must its nature be? It is worthless to us unless we ourselves recognise the personality in question.

It follows that the appearance, in order that we should recognise it, must be of the person as known to us, not as known to itself.

F. C. CONSTABLE.

III.

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—Dr. Jacks in the *Journal* for February–March seems to find difficulties where perhaps there are none, as to the power of spirits to build up bodies—or to suggest what he calls for the moment an *autobiographical* representation of themselves.

It would appear that even on this plane each of us has an inherent idea what he or she looks like, and any Art-school master knows that in drawing from the life the tendency of the student is to reproduce him or herself, so that a tall student will have a tendency to draw the model tall and a short student makes the opposite mistake, and so with other attributes, as fatness or thinness. Artists have a tendency also to draw themselves. Cruickshank's model in very many of his illustrations was undoubtedly himself, and this effect was an unconscious one. Anyone with a capacity to draw will be able to draw himself not only front but side face, and will also make a fair representation of his back view.

This, I think, will be found to be undisputed.

If the spirits then have the power of building up a form, it requires no supposition of a miracle on their part to build up a form which shall be like themselves as they were in life.

As to the incident of the unshakable door mentioned by Dr. Jacks, the difficulty here arises from the word—the door was “unshakable” and afterwards was shaken (apparently).

It would appear the adjective unshakable was wrongly used.

A. G. WITHERBY.

IV.

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—Is it not possible that when a medium gives a description of the personal appearance of a departed spirit, the description is derived from what I may term a retrospective vision of the deceased person, and his or her environment, when alive upon earth? This vision would be similar to retrospective crystal visions in which past events are reproduced in exact detail together with the characteristics of the persons who took part in them.

Such a vision might be induced by telepathy from a sitter, or by telepathy from a departed spirit with whom the medium was

in some sort of communication. And the medium would not necessarily know from whom the telepathic influence was derived; or the date of the vision; or whether the person seen was alive or dead.

Such visions were, I think, consciously seen by "Miss A.," who also received verbal communications from those she saw in visions—crystal and otherwise. And, if I remember rightly, Lady Radnor particularly noted that when "Miss A." described a crystal vision at the time of seeing it, she usually spoke as if she were in the midst of the people she described, not merely looking at them in a moving picture.

I suggest that trance-mediums have similar visions, but, through being unconscious, are unable to describe them as visions in the way "Miss A.," who was always fully conscious, was able to do.

S. M. KINGSFORD.

V.

To the Editor of the JOURNAL OF THE S.P.R.

April 28th, 1919.

DEAR MADAM,—Dr. Jacks in his interesting article in the *Journal* for February–March, 1919, dealing with the question of whether the personal descriptions given by a medium are the alleged spirit's conception of his own appearance, or the view of an external observer, seems, if I may venture to say so, to deal too much with the *a priori* aspect of the subject.

Would not some *a posteriori* evidence throw more light on the matter? In other words, would it not be possible to collect and record the differences, if any, between the descriptions given and those remembered by the sitter and others?

In this connection my own small experience may be worth recording. A recent long, and in many ways very "evidential," sitting with Mrs. Leonard began with a description of my late wife, as having dark brown hair and dark brown eyebrows. I have asked several people who knew her well what they considered the colour of her hair, and one and all have unhesitatingly answered "black." But, and this is the point of my story, she herself in life always vehemently alleged, in despite of the laughing contradiction of myself and her friends, that her hair was dark brown.

BASIL HALL.

[*This correspondence must now cease.—ED.*]

CO-OPERATIVE AUTOMATISM.

*To the Editor of the JOURNAL OF THE S.P.R.**January, 1919.*

DEAR MADAM,—The most important advance in Psychical Research that has been made in recent years has been the institution of co-operation between two or more automatists. This is true irrespective of the results obtained, as to the significance of which there is still room for much dispute. It is the method that matters, and the introduction of a new method into any science is an event of the first importance. This new method, which may be called that of co-operative automatism, was suggested in the first instance by an observed concordance between the scripts of various automatists, and has been developed almost entirely in the direction of securing *internal* evidence of the activity of independent intelligences. The privilege of initiating experiments is not confined to those in charge of the experiments, but is even conceded to the very 'controls'¹ whose nature is under investigation. It is what I should call a very advanced method, and it is my object in this letter to throw out a few suggestions for a programme of very elementary experiments of a kind that seems to be in danger of being overlooked in connection with that particular class of automatisms generally included in the term automatic writing. (I am not aware of a generic term which covers automatic hand-writing, planchette writing, use of "Ouija board," etc., and suggest 'manual automatism' as being a convenient phrase.)

When a scientific worker is confronted with a relatively unknown complex x , he can usually perceive or guess at the outset that it is to some extent at least determined by certain relatively better known factors or conditions a , b and c . If the subject matter permits, he proceeds to vary the quantity or incidence of a , b and c in order to watch the effect on x . During the experimental process, other factors d and e emerge, and in the end he is able to state x in terms of a , b , c , d and e . In the realm of Psychical Research x is usually a highly elaborate complex about which we know very little. It is therefore necessary to start, as it were, at the very beginning and to vary in a systematic manner the most general and

¹ I use the word control in a general sense, as indicating any *soi-disant* "communicator."

elementary conditions in which the phenomenon under observation occurs.

We may now apply this principle to the case of manual automatisms. Regarded objectively, every such automatism is an event, determined in time, place and circumstances. Our programme of experiments will require us to vary each of these in turn in a scientific manner. Some experiments, of course, would 'prove' more than others, and it will be useful, in passing, to consider the evidential value of one or two types of experiment. Take each of the above 'conditions' in order.

I. TIME.

(a) *Synchronized automatisms.* I am not aware that any systematic attempt has been made with two or more automatists, working in different places, to obtain exactly simultaneous messages from the same control. If, as the result of a series of such experiments, it appeared that a given control never manifests in two places at *precisely* the same moment, it would tend to show that a control is independent of the automatists and is not a 'subliminal self' of any one of them. If, on the other hand, simultaneous messages were received, it would seem to follow either that the control is not an independent entity, or else that it can 'divide its attention' in a supernormal way.¹

(b) *Periodic automatisms.* The experimenter would then set out to obtain at certain definite intervals of time a series of messages from the same control through different automatists and study any evidence there might be of development in time. An experiment of this type was carried out by Mr. J. A. Hill, and is described on pp. 240 and 241 of his book "Psychical Investigations." With a 'rapport' object which had belonged to a person recently deceased he obtained through different mediums results which varied from complete failure five days after death, through partial failures, to "considerable evidence" of "identity and initiative" some five and a half months after death. On the spiritist hypothesis, this apparent development indicates a gradual waking up of the spirit of the deceased person. Experiments of this type, however, though valuable,

¹ Mr. Lambert does not seem to have taken into account the possibility of "deferred impressions," i.e. that an impression might not emerge until some time after the automatist had received it. This possibility would greatly complicate such an experiment as he suggests.—Ed.

are by no means crucial in the sense of excluding any other than the spiritist explanation. Psychometry might give the medium (subconsciously) the simple information 'this object belonged to a person who has been dead x days or months,' and the medium's constructive imagination, assisted by telepathy from the sitter, would 'construct' a spirit with just the right amount of development, according to the common belief among spiritists that a period of sleep and gradual awakening follows bodily death. I do not suggest that this is the right explanation, but the mystery that surrounds psychometry obscures the issue of all such experiments as formal proofs or even as evidence of the theory they are usually supposed to confirm.

II. PLACE.

It seems to me a pity that the place where an automatism occurs is not always recorded as an essential particular. The question arises whether an automatist is more successful in one place than another in obtaining messages from a given control. Do places exercise a kind of 'rapport' influence? This seems to be believed by persons who obtain historical details about places by automatic writing, but I am not aware that this circumstance has been systematically investigated in connection with the evidence for or against the individuality and identity of controls. Experiments in this field are urgently required to throw additional light on the vexed hypotheses of 'clairvoyance,' 'cosmic memory,' 'spirit return' and so on.

III. CIRCUMSTANCES.

This term covers a very wide range of conditions, from the emotional state of the automatist to the colour of the wallpaper in the room, and opens up a wide field for experiment. It must here suffice to suggest variations of two very general conditions which may influence the phenomena under investigation, viz. :

- (a) *presence or absence of light*
- (b) *presence or absence of sitters.*

It seems to be a well-established fact that white light has as a rule a disintegrating effect on the 'mechanisms' which produce telekinetic movements of material objects, but, so far as I am aware, it does not interfere with manual automatisms. The point of this observation will be made clear by what

follows. Certain considerations almost compel the conviction that, at any rate with some automatists, the movements of the hand and arm are not centrally controlled through the mechanism of brain, nerve and muscle, but are imposed, as it were, locally by a kind of nascent ectenic force applied *inside* the arm (if this contradiction in terms may be allowed). It is to be noted that the interior of the arm (and of the whole body) is protected by the blood in the capillaries from the direct incidence of actinic rays, which are harmful to certain vital processes, and provides a suitable place for the application of that force which, when projected externally, causes telekinesis. Take, for instance, the experiments described by Sir William Barrett in chapter xiv. of his book "On the Threshold of the Unseen." The autoscope (an ouija board) there spelt out messages from letters concealed from the automatists and arranged in an order which was not known to them. The suggestion of "locally-imposed" guidance is here very strong.

The further question arises whether the recorder of the messages has anything to do with the success of such experiments. Does the operating force use his eyes to direct the hands of the actual automatists? In other words, is he an unconscious co-operator in the experiments? I have not come across any investigation of this possibility, which seems to me to be a real one. To put this matter to the test, it would be necessary to exclude the recorder of the message and devise some means of keeping a mechanical record of the movements of the autoscope. This might be done by covering the letters on the table with a sheet of thin slightly frosted glass, such as that on which children trace pictures, and by fitting a pencil as one leg of the autoscope. The pencil would leave a trace as it moved from letter to letter sufficiently clear, I imagine, to enable a short message to be deciphered after the movement had ceased.

There are, of course, many other attendant circumstances that might be varied. The field is a very wide one, and gives much scope for ingenuity in devising experiments. The purpose of them should be primarily to ascertain the *objective* factors that determine the phenomena in question. The results would thus not depend in any way on the veracity of the controls. Before we proceed to the difficult task of trying to prove the identity of individual controls, it seems to me of paramount importance to study the nature of controls in general, and to find out

what are their powers and limitations in so far as their activities come within the scope of our experience. There is a tendency at present to concentrate attention on the subject matter of automatic scripts and to pass by this other field for research. There is, however, a real opportunity for systematic study in the direction I have indicated. The mere task of setting out a scientifically arranged programme of experiments would in itself be a labour of no small magnitude, and the execution of the work would require the co-operation of many "willing hands."¹

G. W. LAMBERT.

REVIEWS.

I.

Spiritualism, Its History, Phenomena and Doctrine. By J. ARTHUR HILL. With an Introduction by SIR ARTHUR CONAN DOYLE. (Cassells.)

This brief notice of Mr. Hill's book must not be taken as a measure of its merits, unless it be in inverse ratio. One might go into detail and write several pages, but it would come to the same thing; one would only be saying at length what can be said in a single sentence,—that the work is as admirable an introduction to the study of Psychical Research as could be wished, and a worthy successor to the valuable volumes on the same subject that we have already had from the author's pen. One may recommend it without hesitation to anyone who wishes to obtain in compact form a comprehensive account of what "spiritualism" is, and what progress has been made in the study of it up to the present. A short *résumé* of the book's contents will show how wide is the ground traversed. The matter is divided into two parts. The First Part, entitled "Historical and Evidential," comprises chapters on the early Antecedents of Modern Spiritualism, Swedenborg, Confluence of Swedenborgianism and Mesmerism in America, the Hydesville Knockings, Early Days in England, W. Stainton Moses, the Society for Psychical Research, Physical Phenomena, Confirmatory Phenomena in India, Ghosts, and Evidence, Proof and Belief. The Second Part, entitled "Religious Aspect and Criticisms," deals with Spiritualism as a Religion, Materialistic and other Objections, Roman Catholic and Mystical Objections, Some Protestant Objections, Fechner's Theory of Life after

¹ Mr. Lambert hardly makes sufficient allowance for the extreme difficulty of isolating such phenomena as those with which psychical research is concerned, and determining which among a multitude of concomitant circumstances have been crucial in the result observed. But doubtless it is desirable that systematic experiments should be tried, so far as is possible, and we therefore print Mr. Lambert's letter as indicating one or two directions in which an attempt might be made.—ED.

Death, and Spiritualistic conceptions of After-Death Conditions. In his final chapter Mr. Hill gives the conclusions at which he himself has arrived. That he should carry his readers with him to the adoption of all of them, he himself will not expect. We have now left the objective for the subjective, and are dealing with questions on which there will be difference of opinion to the end of time. Thus on one point, which this is not the place to discuss at any length, I find myself in complete disagreement with the author, and compelled to repeat what I think I have had occasion to say before in this connexion. I cannot understand how "spiritualism" can be exalted into a religion, at least in any worthy sense of the latter word; more goes to the making of a religion than spiritualism can ever furnish. I fail to see how it could even form a *basis* for religion. It has added nothing new to the Christian religion; it has only furnished confirmation of certain truths which have always been an integral part of it, and in the absence of which it would long ago have fallen to pieces. One other protest must be made. On p. 5 Mr. Hill quotes from a book by "a preacher and Principal of a theological college," Dr. E. Griffith-Jones, as follows: "Among the reasons for the decay of the influence of the Christian pulpit during the past generation, one is undoubtedly the fact that the doctrine of immortality has so largely lost its place at the heart of the Christian message." This writer, we must suppose, speaks from his own experience, but if he is speaking for the Church of England or the Church of Rome, I cannot imagine a statement more preposterously untrue.

M. A. BAYFIELD.

II.

Voices from the Void. By HESTER TRAVERS SMITH, with Introduction by SIR W. F. BARRETT, F.R.S. William Rider and Son, Ltd., London, 1919. Pp. 108. Price 3s. 6d. net.

In this volume Mrs. Travers Smith gives—what one would expect from a daughter of the late Professor Edward Dowden and wife of a Dublin physician—a careful and critical account of her own psychical experiments, which have extended over the last seven years. The method employed was that of the ouija board, with two operators, usually a man and a woman, the latter in most cases being Mrs. Smith. The letters were spread on a table underneath a sheet of plate glass, and in some experiments they were re-distributed so that the blindfolded operators did not know the position of any letter. Messages even under these conditions were rapidly spelt out by some of the controls. But experience has shown the difficulty of complete blindfolding, and—even when a screen was used as well—the reader can never feel as sure as the experimenters perhaps quite

legitimately felt, that the letters were not seen, subliminally if not supraliminally. The evidence for supernormal faculty is therefore mostly in the content of the messages.

The most striking cases are those of the pearl tie-pin (quoted in Sir W. F. Barrett's book *On the Threshold of the Unseen*, and briefly described in the review, *Journal S.P.R.*, Vol. XVIII., p. 59) and of Sir Hugh Lane, who purported to communicate before the automatists became aware by normal means that he was on the *Lusitania*. Mrs. Smith is "almost convinced" that the communicator at this sitting and later ones—when he expressed emphatic wishes about the disposal of his pictures—was what he claimed to be; but she does not expect the sceptical reader to agree with her.

The regular "controls" were of the usual type: Peter Rooney, an Irish American whose story about his death in Boston turned out untrue; Eyen—an Egyptian priest of the time of Rameses II.—who was sentimental, suave, and unreliable, personating spirits whom he claimed to have brought; Shamar, a Hindoo woman, sensible and helpful; and so on. These persons' identities being unverifiable, Mrs. Smith expresses no strong opinion, though she naturally finds it difficult to believe that they are fractions of her own mind. "Shamar" has the peculiar power of "bringing" living people who are asleep, and these often gave evidential messages, which they said they would forget on awaking. Some of the controls are good at psychometry also, though in most cases the phenomena might be accounted for by telepathy from one of those present.

It is to be hoped that Mrs. Smith will continue her investigations, for it is only by the study of a large collection of data that we can expect to reach conclusions of any value. It is still an open question whether in such phenomena we are dealing entirely with the subliminal levels of the automatists' minds, or whether some external intelligence is at work; but in either case experiment should teach something, about discarnate minds or the methods of incarnate subliminals. In preparing any later volumes Mrs. Smith will perhaps consider the desirability of giving full accounts of all sittings, instead of extracts; also of using "sitter" in the usual sense as meaning all those assisting at the experiment, rather than as meaning only those operating the traveller of the ouija-board, who may be called the operators or automatists.

Sir William Barrett, who was present at many sittings, discusses in his Introduction the various theories of "controls," and inclines to believe that some of them are separate entities. Most investigators will agree with him that we need to guard against using "the subliminal self" with a comfortable feeling that we have thereby explained things. The term is useful, but it is often little more than a cloak for our ignorance.

J. ARTHUR HILL.

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The Rooms of the Society at 20 Hanover Square, London, W. 1, will be closed after Friday, August 1st, re-opening on Monday, September 8th.

The next number of the 'Journal' will be issued in October.

OBITUARY.

LORD RAYLEIGH, O.M., F.R.S.

WE greatly regret to have to announce the death of Lord Rayleigh, O.M., F.R.S., which occurred on June 30, 1919, after a short illness. Lord Rayleigh had been a Vice-President of the Society from its foundation in 1882 and a Member of the "Committee of Reference" from its first appointment in 1885. At the time of his death Lord Rayleigh was President of the Society, and his Presidential Address, delivered on April 11, 1919, is published in the current number of *Proceedings*. A further account of Lord Rayleigh's life and work will appear in the next number of *Proceedings*.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

- Crosfield, Miss Margaret C.**, Undercroft, Reigate, Surrey.
Dawson, Captain G. de H., R.A.M.C., Ashhurst War Hospital, Littlemore, Nr. Oxford.
Fletcher, L. S., 3 Elm Court, Temple, London, E.C. 4.
Harris, Rev. Charles, D.D., Colwall Rectory, Malvern.
Heape, Mrs. Walter, 10 King's Bench Walk, Temple, London, E.C. 4.
Lee, Dr. H. D. C., Flat 2, 106 Gt. Portland Street, London, W. 1.
Macaulay, Miss Gertrude F., Cairnbrae, 109 The Boulevard, Westmount, Montreal, Canada.
Mathews, Dr. Frank, Welsh Row House, Nantwich.
Nation, Captain Cecil, R.E., 10 Neville Terrace, Onslow Gardens, London, S.W. 7.
Richardson, Dalton, M.D., 19 Chalfont Court, Upper Baker Street, London, N.W. 1.
Shore, Mrs. Ross, 8 Delamere Terrace, Paddington, London, W. 2.
Wellesley, Victor A. A. H., C.B., 20 St. Loo Mansions, St. Loo Avenue, Chelsea, London, S.W. 3.
AUNE, E., Ag. Asst. Supt. Revenue Surveys, Raub, Pahang, Fed. Malay States.
BEVAN, ARTHUR O., Townsend House, Nantwich, Cheshire.
BROWNE, O. H., H.H. The Nizam's Mint, Hyderabad, Deccan, India.
BUSHELL, MISS S. D., The Hermitage, Harrow-on-the-Hill.
EVERARD, CAPTAIN H. N., R.A.M.C., 21 Denning Road, Hampstead, London, N.W. 3.
FOSTER, MRS. GARLAND, Balfour, B.C., Canada.
GOUGH, REV. E. P., The Parsonage, Spalding, Lines.
GREEN, H. W., 35 Gate Street, Sedgely, Nr. Dudley.
HUBBARD, MRS. CYRIL, Willingdon, Sussex.
KINGSLEY, MRS., 65 Belsize Park Gardens, London, N.W. 3.
LIBRARIAN, University Library, Glasgow.
MARTIN, E. LE BRETON, 20 Portland Place, London, W. 1.
NIVEN, GEORGE, Shiantelle, Streatham Park, London, S.W. 16.
PEDLEY, C. H., Winterley House, Nr. Crewe.

- REID, MRS., Crescent House, Effingham Road, Surbiton, Surrey.
 RYDER, MISS M. L., 122 Pevensey Road, Eastbourne, Sussex.
 SNOW, MRS., 1 Brown Road, Hoe Street, Walthamstow, Essex.
 TATHAM, HON. MR. JUSTICE, D.S.O., Parkside, Alexandra Road,
 Pietermaritzburg, S. Africa.
 THOMSON, MRS. LESLIE, 9a St. Mary Abbott's Place, Kensington,
 London, W. 8.
 WATSON-TAYLOR, MRS., Dibley's, Blewbury, Didcot.
 WOOD, E. COPE, 150 School House Lane, Germantown, Philadelphia,
 U.S.A.
 WRIGHT, G. E., Vale Lodge, Epsom Road, Guildford, Surrey.

MEETING OF THE COUNCIL.

THE 163rd Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, May 30th, 1919, at 3 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Captain E. N. Bennett, the Hon. Everard Feilding, Mr. J. C. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Twelve new Members and twenty-two new Associates were elected. Their names and addresses are given above.

The Monthly accounts for April, 1919, were presented and taken as read.

It was agreed that the Rooms of the Society should be closed this year on August 1st until September 8th.

FURTHER DONATIONS TOWARDS THE INCREASED COST OF PRINTING.

V. Torkildsen	-	-	-	-	-	-	-	-	£3	3	0
Mrs. Salter	-	-	-	-	-	-	-	-	12	10	0
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									£15	13	0

THE "MASKED MEDIUM."

SOME stir both in the press and in certain spiritist circles has been made recently by the performance of a lady under the above title at the Victoria Rooms of the Criterion, and later at the flat of the manager, Mr. Selbit. It might have been expected that the claims of this lady, which included the power of describing the contents of a closed box filled with articles collected from the audience, and of producing a materialised spirit within the limits of time or with the regularity demanded by the conditions of a public performance, would have sufficed as a warning that the show did not aim higher than to afford an hour's pleasant mystification. And, if this were not enough, it might have been supposed that the fact that Mr. Selbit himself is a well-known illusionist, described in the telephone book as a "Theatrical Novelty Producer," would have daunted the faith of even the most robust believers. Judging, however, from the controversy that arose, and from the reports that we ourselves received from certain quarters, it is clear that the interest which has recently been aroused in spiritualism has not been accompanied by a corresponding increase of the public critical faculty. It is, therefore, fortunate that Mr. Selbit has had the candour to admit (see *An Amazing Séance and an Exposure*, by Sydney A. Moseley: Sampson Low, Marston & Co., p. 123) that the performance was "engineered." This admission is to Mr. Selbit's credit; his show was ingenious, and his efforts were produced promptly and with scant attempt at mediumistic realism. If a certain temporary deception of the simple has resulted, it would be unfair to hold Mr. Selbit himself as wholly responsible.

CASES.

I.

L. 1226. APPARITION AT THE TIME OF DEATH.

THE following case of an apparition seen at the time of death has reached us through Sir Oliver Lodge, to whom a report was sent in the first instance. The apparition was that of Lieut. David E. McConnel, R.A.F., who was killed in a flying accident on December 7, 1918, and the percipient was one of his

fellow-officers, Lieut. J. J. Larkin, R.A.F. The earliest report of the occurrence was contained in a letter to Sir Oliver Lodge from Lieut. McConnel's father, Mr. D. R. McConnel, who writes thus :

January 16, 1919.

Knowing your interest in psychical affairs, I take the liberty of giving you the particulars of the reported appearance of my son at the time of his death through an accident while flying. I enclose the copy of the written statement of Lieut. Jas. J. Larkin of Scampton Aerodrome, to whom the appearance was made. I heard of the occurrence at my son's funeral on the 11th December (he was killed on the 7th December) and wrote as soon as I could to Lieut. Larkin, who replied on the 22nd December. The statement made to me on the 11th by Lieut. Hillman, who has attested the correctness of the account given, corresponds accurately with the account itself. Lieut. Hillman had not been back to Scampton, or seen Lieut. Larkin, between the time of the funeral and the writing of the account. Lieut. Hillman wrote his attestation on reading the account in my house. The event seems to have made a very vivid impression on the two or three of my son's friends who heard of it. . . . One other matter of fact I may mention. My son was fully dressed for flying, with helmet, when he started. We happen to have a snapshot of him taken by a fellow-officer just before he climbed into the "camel" which he flew. The account states that he "appeared" with his naval cap on. My son began his flying career in March last, entering through the R.N.A.S. before the amalgamation of the R.N.A.S. with the R.F.C. His elder brother had entered the R.N.A.S. and my son David was proud of his connection with the earlier service. Having a complete kit of the naval flying service, he always wore the naval flying uniform about the aerodrome, and was one of only three at the drome who had followed the same course in entering. His naval uniform was therefore well known. It would not be at all an unusual thing that he should have taken off his uncomfortable helmet on arriving back at the hangar, and exchanged it for his naval cap. Under the circumstances, however, it is to be remarked that he wore his helmet at the time of the accident; and in the appearance to Lieut. Larkin wore the naval cap. His mother informs me that he was dressed, as usual, in his naval uniform below his flying things, and that he had his naval cap with him in the fusilage

to wear on reaching Tadcaster—the usual action. The O.C. states that my son left Scampton for Tadcaster at 11.35 a.m. December 7, '18.

The circumstances of the flight were as follows. My son, with other officers, had been to a dance at Lincoln on the night of the 6th December. He got up rather late on the morning of the 7th, missed parade, and also had no breakfast. The formal completion of all his tests for "getting his wings" were to take place on the 7th. As the account states, he was on his way to start for the Aerial Range to shoot off those final tests when he was asked by the O.C. to take one of two "camels" to Tadcaster. He went therefore unexpectedly, rather fatigued, and without food. I may say here that his O.C. considered him a "born flyer," and that he was a very cautious and careful flyer, though not shirking necessary risks. By most unusual favour, he had been accepted for permanent service *before* he had won his "wings"—had been nominated for an instructorship in flying, and was to have left for the Camp of Instructors on the Monday following Saturday, 7th December. The weather was fair when he left Scampton to fly to Tadcaster, a distance of 60 miles. He was accompanied by another "Avro" plane—a 2-seater—which was to have brought him back to Scampton after delivery of the "camel." You are probably aware that a "camel" scout plane is a notoriously difficult and sensitive one, and requires continued strain and effort to keep it down. At Doncaster the two planes ran into fog. My son and his Avro companion descended, and my son described the situation to his flight commander and asked for instructions by telephone. The reply was "Use your own discretion." We suppose that my son's anxiety to finish his tests prompted him to continue. His companion states that neither of them lunched at Doncaster. Between Doncaster and Tadcaster the fog became very thick. The Avro man had to come down, and made a forced landing, successfully. My son circled round him to see that he was all right and continued his flight to Tadcaster. Sixty miles is not a long flight. But the fog was very dense. In order to keep touch with the solid a flyer has to keep his plane under such circumstances about 150 ft. above the surface of the ground—a feat in a camel of considerable difficulty. My son must have encountered difficulty, as he did not approach Tadcaster till nearly 3.30. Allowing for $\frac{1}{2}$ or $\frac{3}{4}$ hour for the descent at Doncaster, he must have been flying for about

3 $\frac{1}{4}$ to 3 $\frac{1}{2}$ hours on this occasion. I am told that it is as much as an ordinary flyer can do to fly a camel for 2 hours. The strain on the arms is intense. In fact, his mother, who saw his body on Monday the 9th at midday, observed that his hands were tightly clenched and his forearms swollen. As he at last approached the Tadcaster Aerodrome, the machine was seen approaching by a man on the road about $\frac{1}{4}$ mile distant from the camp, who reported the fog to be extremely dense. During the evidence at the inquest a girl, or young woman, said she was watching the plane, and saw it apparently "side-slip," then right itself. It flew steadily for a minute or two, then mounted suddenly and immediately "nose-dived" and crashed. The engine was full on when the crash occurred. My son was thrown violently forward—his head striking the gun before him, which was not hooded. One arm was broken, one leg was torn. The girl ran to the spot and "found the officer dead." The violence of contact seems to have stopped his watch, which registered 3.25 p.m. His cigarette case was almost doubled up. These are the circumstances of the accident, so far as I am aware of them. I am informed by flying men that the reaction on reaching safety after a difficult flight is so "terrible," that fainting is not unknown. My son, it is thought, may have fainted; hence the crash, and his inability to save himself. Or there was possibly engine trouble. I am told also that when shot, or in danger, the immediate thought of the flyer is usually a quite trivial one, such as the sudden desire for a cup of cocoa, or to get undressed at camp, etc. I mention this because the "appearance" was not made at my son's home, or to his mother, who was there at the time, but in his own camp-room, and to a person who was a comparative stranger. However, his mother did have a strange impression at the hour of his death, of which she is writing an account herewith enclosed.¹

My son had a happy, even joyous disposition. He had a brisk step and manner which would account for the "noise and clatter," which Lieut. Larkin remarked and reports in his account. My son was 18 on the 15th April, 1918, having left Bedales School, Hants, before military age, to enter the R.N.A.S. He had been headboy at Bedales during that winter term. He was the youngest headboy Bedales had had. . . . At Scampton, as at school, his conduct, character, and disposition made him as much loved as respected. His friends and his O.C. report that, though they are

¹ This account has been sent to the Society, but is not printed here.

all accustomed to the sudden deaths which repeatedly occur, when the news of David's death reached camp, the camp was completely "broken up."

I write these words to you that you may see what bearing his character may have had on the "appearance," if indeed character has any influence in such things.

DAVID R. M'CONNEL.

Enclosed with Mr. M'Connell's letter was an account by Lieut. Larkin of his experience, together with two corroborative statements from fellow-officers, thus :

34 T.D.S., ROYAL AIR FORCE,
SCAMPTON, LINCOLN, *December 22, 1918.*

David [M'Connell], in his flying clothes, about 11 a.m. went to the hangars intending to take a machine to the "Aerial Range" for machine gun practice. He came into the room again at 11.30 and told me that he did not go to the range, but that he was taking a "camel" to Tadcaster drome. He said, "I expect to get back in time for tea. Cheero." He walked out and half a minute later, knocked at the window and asked me to hand him out his map, which he had forgotten. After I had lunch, I spent the afternoon writing letters and reading, sitting in front of the stove fire. What I am about to say now is extraordinary to say the least, but it happened so naturally that at the time I did not give it a second thought. I have heard and read of similar happenings and I must say that I always disbelieved them absolutely. My opinion had always been that the persons to whom these appearances were given were people of a nervous, highly-strung, imaginative temperament, but I had always been among the incredulous ones and had been only too ready to pooh-pooh the idea. I was certainly awake at the time, reading and smoking. I was sitting, as I have said, in front of the fire, the door of the room being about eight feet away at my back. I heard someone walking up the passage; the door opened with the usual noise and clatter which David always made; I heard his "Hello boy!" and I turned half round in my chair and saw him standing in the doorway, half in and half out of the room, holding the door knob in his hand. He was dressed in his full flying clothes but wearing his naval cap, there being nothing unusual in his appearance. His cap was pushed back on his head and he was smiling, as he always was when he came into the rooms and

greeted us. In reply to his "Hello boy!" I remarked, "Hello! back already?" He replied, "Yes. Got there all right, had a good trip." I am not positively sure of the exact words he used, but he said, "Had a good trip," or "Had a fine trip," or words to that effect. I was looking at him the whole time he was speaking. He said, "Well, checro!", closed the door noisily and went out. I went on with my reading and thought he had gone to visit some friends in one of the other rooms, or perhaps had gone back to the hangars for some of his flying gear, helmet, goggles, etc., which he may have forgotten. I did not have a watch, so could not be sure of the time, but was certain it was between a quarter and half-past three, because shortly afterwards Lieut. Garner-Smith came into the room and it was a quarter to four. He said, "I hope Mac (David) gets back early, we are going to Lincoln this evening." I replied, "He *is* back, he was in the room a few minutes ago!" He said, "Is he having tea?" and I replied that I did not think so, as he (Mac) had not changed his clothes, but that he was probably in some other room. Garner-Smith said, "I'll try and find him!" I then went into the mess, had tea, and afterwards dressed and went to Lincoln. In the smoking room of the Albion Hotel I heard a group of officers talking, and overheard their conversation and the words "crashed" "Tadcaster" and "M'Connel." I joined them and they told me that just before they had left Scampton, word had come through that M'Connel had "crashed" and had been killed taking the "Camel" to Tadcaster. At that moment I did not believe it, that he had been killed on the Tadcaster journey. My impression was that he had gone up again after I had seen him, as I felt positive that I had at 3.30. Naturally I was eager to hear something more definite, and later in the evening I heard that he *had* been killed on the Tadcaster journey. Next morning, Garner-Smith and I had a long discussion about my experience. He tried to persuade me that I must have been mistaken, that I had not actually seen Mac on the previous afternoon about 3.30, but I insisted that I *had* seen him. As you can understand, Mr. M'Connel, I was at a loss to solve the problem. There was no disputing the fact that he *had* been killed whilst flying to Tadcaster, presumably at 3.25, as we ascertained afterwards that his watch had stopped at that time. I tried to persuade myself that I had not seen him or spoken to him in this room, but I could not make myself believe otherwise, as I was undeniably

awake and his appearance, voice, manner had all been so natural. I am of such a sceptical nature regarding things of this kind that even now I wish to think otherwise, that I did not see him, but I am unable to do so.

The foregoing are just the plain facts of the case. Would you please give me your opinion? I have given you every detail and described easily and naturally just as it happened. I must thank you very much for David's photograph. I shall always treasure it. We had been very good friends though not intimate friends in the true sense of the word, as though I had known him for about four months, we had been room-mates for about six weeks only. We had lots of discussions, political, social, and educational, but not once did we discuss anything bordering on the occult or spiritual. Had we done so, I would perhaps have been able to account, in a measure, for his appearance in this room at the time of his death. As it is, I have no explanation whatever to offer.

JAS. J. LARKIN, *2nd Lt. R.A.F.*

CORROBORATIVE STATEMENTS.

Mr. Larkin has related almost word for word what he told me on the afternoon of the 7th [December, 1918], at about a quarter to four. Knowing the type of man he is, I most certainly believe this strange occurrence, but am at a loss to explain it.

GERARD GARNER-SMITH, *Lt. R.A.F.*

On Sunday morning, December 8th [1918], Mr. Larkin told me the story exactly as he has written it down here. I have known Larkin rather intimately for some time, and although at any other time I would have been inclined to disbelieve a story of this nature, knowing Larkin as I do and as he is, I am convinced of his story as he has told it.

R. MOWAT HILLMAN, *Lt. R.A.F.*

In reply to a further enquiry, the following letter was received from Lieut. Larkin giving additional details concerning the circumstances in which his experience took place :

REPATRIATION DEPOT, R.A.F.,

BLANDFORD, DORSET, *June 27, 1919.*

The Society already has my detailed description of the occurrence—regarding the time, it was about 3.25, or rather between

3.20 and 3.30 p.m. The room was quite small, about 12 feet square, and at the time the electric light was on and also a good fire burning in an open stove. I may mention that the light was particularly good and bright, and there were no shadows or half shadows in the room. Outside it was still quite light, but being a foggy, cold day, I had my door closed and the light on and the fire going. I think that is all the additional information you require, as I understand from Mr. M'Connel's letter.

JAS. J. LARKIN, 2nd Lt. R.A.F.

Lieut. Garner-Smith's corroborative statement supplies evidence that Lieut. Larkin had identified the man who entered his room on December 7, 1918, as Lieut. M'Connel *before* he could have had any normal knowledge of the accident which had only just occurred. The identification cannot therefore be due to any trick of memory consequent on the news of the accident. That being so, the only normal explanation which could be made to cover the facts would be one of mistaken identity. It was with this possibility in mind that we questioned Lieut. Larkin concerning the lighting of the room. Obviously such a mistake would be far more likely to occur in a dim light. Lieut. Larkin's reply on this point is satisfactory. The light, he tells us, was good, and under these circumstances it is very difficult to suppose that Lieut. Larkin could mistake a man, with whom he actually had conversation at a distance of only a few feet, for another man with whose voice and appearance he was perfectly familiar. A further argument against the theory of mistaken identity is that Lieut. Larkin observed that the man who entered his room was wearing a naval cap. This was worn by only two other men at the aerodrome besides Lieut. M'Connel, neither of whom, as we are assured by Mr. M'Connel, who is personally acquainted with them, "could either in height, or build, or manner, or voice, have been mistaken for my son."

II.

L. 1227. TELEPATHIC.

A REPORT of the following case appeared in the *Westminster Cathedral Chronicle* for March, 1919, and we are indebted to the Editor for permission to print it here. The names.

and addresses of all those concerned have been given to us, but are withheld by request.

The report in the *Westminster Cathedral Chronicle*, which we have slightly abbreviated, ran as follows :

One afternoon a short time back Fr. Brompton (to give the priest a fictitious name) was requested to visit a lady who was ill. When he arrived at her house he met the doctor who very urgently requested him not to administer the last rites at that particular moment, but to be satisfied with giving the patient a few cheering words. He very reluctantly consented but, when he saw the lady, greatly regretted his promise and the fact that the doctor should have made such a request, as he feared that the patient was very much worse than he had been made to understand. However, his promise had been given ; so he arranged that he would come again in the morning and administer the Last Sacraments. Before he left the house, however, he gave the nurse his telephone number and asked her to telephone should the patient become suddenly worse before the morning.

As usual, that night the telephone was switched on to one of the Father's rooms, as is the custom at the Oratory, with a view to any possible sick-calls. Fr. Brompton retired to bed at his usual hour after reciting his rosary, in which he did not forget to include his patient of the afternoon. In the early morning he was startled out of a deep sleep by his bedroom door opening, and saw, by the light of the moon through his open, uncovered window, a medium-sized, dark-robed figure standing by it, and understood the person to say something about a sick-call.

"For heaven's sake, man," he hastily answered, sitting up in bed and rubbing his eyes, not quite sure if it was the Father on duty or the lodge porter, "speak clearly."

"Be quick!" came the reply in clearer tones. "There is no time to lose. There is a telephone message."

"Right—right you are!" at once answered Fr. Brompton. The word "telephone" brought back in a moment to his mind the sick-call of the previous afternoon, and it did not therefore occur to him to ask for the address. He sprang out of bed—the door closed as he did so. Turning on the light, he observed that it was just on the quarter to four. He quickly dressed, and went to the chapel for the Holy Oils and the Blessed Sacra-

ment, remarking, by the way, on the forgetfulness of his caller to turn on the light for him. Making his way swiftly across the space between the house and the gates that shut it off from the main road, he found them locked as they should be, and had to knock up the lodge porter to let him out. Within a minute or two he was well on his way to the house he had visited the previous afternoon, and as he waited after his first ring at the bell and congratulated himself on his smart arrival, he looked at his watch and saw that it still wanted five minutes to four. He rang again—and again. . . . A clock in the vicinity chimed the hour. He rang and knocked. "Strange that there is no one ready to answer the door after telephoning," he thought. In the stillness of the moonlight night he thought he was making enough noise to wake the dead. The dead! Could the worst have happened? His regret of yesterday came upon him with sudden force, so that he became alarmed. He banged at the door. The electric light was on in the hall and on the stairs, as he could see. He knew that there were only six people in the house—the sick lady in one room, her husband, given up as hopeless, in another, two day nurses (now evidently in a sound sleep), and the two night nurses in attendance on the patients. The children had all safely recovered from influenza and had been taken elsewhere. . . . A clock chimed the quarter past. At last, to the priest's great relief, the door opened.

"Come in, doctor," said a nurse; "I fear you have been kept waiting."

"I am not the doctor; I'm a priest."

"Oh, I suppose they telephoned for you? That's bad news. Will you go up?"

Fr. Brompton made his way up to the sick-room, and as he quietly entered he saw the nurse kneeling by the bedside and noticed that she was very startled as he entered. He also heard the sick person saying: "I do wish Fr. Brompton would come." Afterwards he learned that for the space of about half an hour before his arrival the lady had been expressing a wish to see him. The nurse, not being a Catholic, and not realising that a priest would come outside the ordinary hours, suggested that she should recite some prayers from a Catholic prayer-book. Fr. Brompton arrived while she was doing this. He at once gave the lady the Last Sacraments, much to her relief and peace of mind. Within an hour or two she became un-

conscious. After reciting the prayers for the dying, the priest prepared to leave the house.

"Thank you so much for coming so opportunely," said the nurse, "but you quite startled me."

"On the contrary, thanks are due to you for telephoning."

"Oh, but I didn't!"

"Well, someone did. I expect it was Mrs. —'s sister."

As the nurses were not Catholics, the priest took it that one of the lady's relations had telephoned in her anxiety about her sister. Fr. Brompton heard that she died a few hours later. She became a Catholic at the age of eighteen, and had been an excellent one up to her pious death at the age of thirty-two.

In the evening of the same day, Fr. Brompton had occasion to speak to the Father whose duty it had been to answer the telephone, and in the course of conversation said:

"By the way, I'm sorry I spoke to you so sharply last night."

"Why, when do you mean?"

"When you came to call me."

"But *I never called you last night!*"

"My dear Father, you came to my room at a quarter to four this morning and told me there was a telephone sick-call."

"I never left my room last night. I had a sleepless night and happened to note that I was awake at that very time, as I had my light on. And what is more, *there was no telephone-call last night!*"

In the above story it should be borne in mind that Fr. Brompton had had no reason, up to the moment he spoke to the Father responsible for the night telephone, to suppose that anything unusual had happened. He had had a sick-call in the afternoon and would return the following morning in the ordinary way. He mentioned the sick person in his prayers as was his wont in such cases. He made no special preparations before going to bed. He was awakened by his door being suddenly opened. He took the caller to be the Father on duty, and were it not that he knew it could not have been the lodge-porter, would not have spoken to the Father at all. It was only because he considered he had spoken roughly to him when, as he presumed, he had called him, that he referred to the matter at all when speaking to him on other business. On

enquiry at the telephone exchange it was stated that there was no record of any call for the Oratory on the night in question.

In reply to our request Father Brompton and Father X. (the priest in charge of the telephone) kindly corroborated the above report thus :

1. The above narrative correctly states my being called by Father [X.] in the early morning of November 22nd, 1918.

[FATHER BROMPTON.]

2. I neither had a telephone call, nor did I visit Father [Brompton's] room in the early morning of November 22nd, 1918.

[FATHER X.]

We were also able to get in touch with the nurse who was on duty in the sick woman's room on the night in question, and obtained from her the following corroborative statement :

I did not telephone or send for Father [Brompton].

M. A. W.

In reply to a further question concerning the nature of his experience Father Brompton wrote :

March 21st, 1919.

You ask me whether the manner of my being called was a unique experience. There was nothing unique to me in the manner of the call, it came like dozens of other sick-calls; but what was, and is a unique experience to me is the denial of the person who called me.

[FATHER BROMPTON.]

It cannot be clearly determined whether Father Brompton's experience was in the nature of an unusually vivid dream or an hallucination, that is, whether he was awake or asleep at the time. According to his own account he woke to see a figure standing by his door and heard it speak to him. But evidently upon such a point a mistake might easily occur; it may be that Father Brompton woke only at the moment when he jumped from bed, at which time, he tells us, his bedroom door was closed and the figure had vanished. The origin of his impression, whether dream or hallucination, would appear to have been telepathic.

CORRESPONDENCE.

To The Editor of the JOURNAL OF THE S.P.R.

“THE HYENAS OF PIRRA.”

DEAR MADAM,—May 1, through your Journal, call attention to an article in the *Cornhill Magazine* for October, 1918, entitled “The Hyenas of Pirra,” by Mr Richard Bagot. My reasons are a hope that some of our members may be able to throw further light on this interesting subject, and a possibility that some day there may be a further investigation. There is here a chance that might add much to our knowledge; at the least it would clear up an error which bears on one like an evil dream.

The subject of the article is the supposed power of some individuals of a race in N. Nigeria to change into animal form, a somewhat startling proposition though not unknown to legend. Mr. Bagot’s article describes some experiences reported by Lieut. F. personally, and an experience of the late Capt Shott, D.S.O. With variation of detail both narratives deal with the killing of natives when in the form of supposed hyenas. There is so much in the details which excludes commonplace explanations, and the Officers to whom the experiences happened seemed so deeply impressed with what they learned on further inquiry, that one is led to wonder whether here is not some new psychophysiological phenomenon. Can there, in other words, be any real, solid, actual truth in the idea that men can at will put off their bodily form and take on another, and that the body of a ravening beast?

Of the accounts themselves the main facts are as follows. Raiding hyenas were wounded by gun-traps, and tracked in each case to a point where the hyena traces ceased and were succeeded by human foot-prints, which made for the native town. At each shooting a man mysteriously dies in the town, all access being refused to the body. In Lieut. F——’s experiences the death wail was raised in the town almost immediately after the shot, but Capt. Shott does not mention this. In Capt. Shott’s experience the beast was an “enormous brute,” readily trackable, which after being hard hit made off through the guinea-corn. It was promptly tracked, and a spot was come upon where “they found the jaw of the beast lying near a large pool of blood.” Soon after the tracks reached a path leading

to the native town. The natives next day came to Capt. Shott—and this is the curious part of the affair—and told him, without any regrets, that he had shot the Nafada—a lesser headman—who was then lying dead with his jaw shot away. The natives gave their reasons as having seen and spoken to the Nafada as he was, by his own admission, going into the bush. They heard the gun and saw him return with his head all muffled up and walking like a very sick man. On going next morning to see what was the matter—he had turned out all his women on returning—they found him as stated. The Nafada had a bad reputation and was a noted “hyena man;” having power to change himself into a particularly large and cunning specimen of the animal. Capt. Shott confessed that he was converted from being a very sceptical soldier into rather more than a half believer in the strange powers claimed by certain of the natives in these districts. He also details the reasons why other shootings could not have been accountable for the deaths. For fuller details I must refer the reader to the article itself, as it is not my point here to contest the record.

It is for reason of the many weird things which come to us from Africa from time to time that I think investigation of such a case as this last would be of service to science, and to psychic knowledge. If the phenomena are genuine, it seems the changes must be the result of some power of de-materialising and re-materialising in a lower form—is it always higher to lower?—one can hardly come to any other conclusion. But what does this mean when turning to the psychic side, and can we solemnly face such an idea? It may be quite worth while to glance at this aspect of the problem, assuming something really to lie behind the reports, especially as several phases come to the mind. In my own case first thoughts went to the Theosophist teaching of collective soul in the lower ranges of animal life. If by soul we here understand the astral element of self—and I cannot recall having heard any clear differentiation made between them—then it would seem that the same element divided among the many becomes later a single entity in each higher individual. Such a theory would require a long evolutionary period to effect the change in growth, and we might assume a wide borderland within which a tendency to go back to the former or lower state occasionally obtained. Could this be an explanation in the present case? It is not easy to visu-

alise so tremendous a process as the astral change or how it worked in physiological detail; but no doubt, in the flesh, the motive would be some deep racial instinct not yet quite extinct. The tribe in question, we are told, were hardly if at all meat-eaters, yet the man returns to the beast to hunt and eat flesh and even carrion. But it could hardly be this one desire which actuated the change, as that desire could more easily be satisfied without it. The tendency would have to lie in some cause much deeper, such as the older racial instinct overmastering the newer evolution. In the vast periods of time and change required for Nature's processes no hard line of demarcation seems allowable, and if such a border-land existed to our comprehension now, no doubt many strange and interesting things might be witnessed.

When we come to think of the practical happenings, and still assuming the changes to have taken place, we are in the presence of some very weird ideas. How, for instance, was the material body changed, and what became (or becomes) of matter extraneous to, or not part of the body itself, such as food in the stomach. In the changing back it would, after successful killing or finding, be considerable in quantity and even poisonous to the reassumed man-body. Clothing also—though that could be discarded and resumed—if missed on the return, might lead to discovery, for evidently the natives generally looked on the “hyena-men” as evil doers. In Capt. Shott's instance the man returned all muffled up, and he could not have known of his coming misfortune and need of wrappings. The whole thing seems too fantastic to discuss, but yet it does seem imperative to think about it, if only to clear it all up. Again, the detached jaw; why was this discarded? Is there a certain point beyond which the astral or other forces are unable to control the matter under change? Surely so stupendous a power could control so small a detail, considering the magnitude of what was being done. To question further still: why was the *man* killed at all? You cannot, so we are taught, kill the astral-body; yet the man dies *after* the change and without his jaw. Have we to assume that the jaw was so far detached as to be killed at or before the moment of change? If then the beasts had been shot dead what would have happened? It seems clear from the records that in these, and other native cases reported, the beings did not die as hyenas but as men in their homes; no dead hyena seems ever to have been found; and only, in this one case, the dead jaw.

As Lieut. F. remarks, "these experiences prove nothing; but they certainly give food for much thought," and as I think so too I have ventured to write this letter, in the hope, as I have said before, that some of our members more qualified to think with effect may be interested to enlighten us. There are of course many more incidents in the article than space allows me to mention.

JOHN MOSTYN CLARKE.

EDITORIAL NOTE.—*The evidence detailed in the original article in the "Cornhill Magazine" is certainly of a remarkable character, and after receiving Mr. Mostyn Clarke's letter we wrote to Mr. Richard Bagot, who is himself a member of the Society, to ask whether he had received any information throwing further light upon the matter. In his reply Mr. Bagot said that he had not so far heard anything more, and he continued:*

I may add that in the article in question I merely reproduced *verbatim* the reports and letters sent to the said official [a friend of Mr. Bagot's who "occupies one of the most important Government posts in Northern Nigeria"] by British officers well known to him, and that the authenticity and good faith of the writers can be vouched for entirely. I have evidence of precisely similar occurrences that have come under the notice of Italian officials in Eritrea and Somaliland; and in all cases it would seem that a gravel patch thrown up by the small black ants is necessary to the process of metamorphosis. I drew the attention of Sir James G. Frazer (author of *The Golden Bough*) to this coincidence, and asked him if he had come across in his researches anything which might explain the connection between gravel thrown up by ants and the power of projection into animal forms; but he informed me that, so far as he could recollect, he had not done so. Italian officials and big game hunters assure me that it is considered most dangerous (by the natives in Somaliland, Abyssinia, etc.) to sleep on ground thrown up by ants; the belief being that any one who does so is liable to be "possessed" or obsessed by some wild animal, and that this obsession having once taken place, the victim is never afterwards able entirely to free himself from it, and is compelled periodically to assume the form and habits of some beast or reptile

RICHARD BAGOT.

REVIEW.

Psychical Phenomena and the War. By HEREWARD CARRINGTON, Ph.D. (T. Werner Laurie, Ltd., London. Pp. 363. Price, 10s. 6d.)

Mr. Carrington divides his book into two Parts, dealing with the normal and supernormal aspects of the psychology of the war. In Part One are described the soldier's attitude and sensations during training and actual fighting, illustrated by letters home; shell-shock is described, and allusion made to the remarkable efficacy of suggestive methods of cure; and a chapter is given to German mentality and its gospel of frightfulness. Part Two reviews almost the whole field of psychical research, from telepathy and apparitions to mediumistic messages, materialization, and vampires. Many interesting cases are quoted from various sources, of premonitions of death and its exact manner, veridical apparitions of soldiers killed, and the like; some are from the *Journal S.P.R.*, and *Phantasms of the Living*; many of the others are not very well authenticated. But even popular presentation of such cases has its use, for it trains the public in the estimation of evidence, a "good" case showing up the *lacunae* of an adjoining weak one. Such education is important, for it will help readers who become percipients of any psychical phenomenon to present it in as scientific a shape as possible. And to many bereaved people Mr. Carrington's impressive collection of cases will bring a helpful strengthening of belief that their dead still live and that all is well with them.

J. A. H.

JOURNAL
OF THE
Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.,

On FRIDAY, NOVEMBER 7th, 1919, at 4.30 p.m.

WHEN A PAPER BY MR. HUBERT WALES ON

"Some Experiments in Thought-Transference
without Conscious Agency"

WILL BE READ BY

MRS. W. H. SALTER.

N.B.—No Tickets of Admission are issued for this Meeting. Members
and Associates will be admitted on signing their names at the door.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

- Chadwick, Miss M. W.**, 34 Brunswick Square, London, W.C. 1.
Chapman, C. F., 6 St. Aubyns Mansions, Hove, Sussex.
Ellershaw, Major Henry, 124 Pembroke Road, Clifton, Bristol.
Goodden, Mrs. Robert, The Cheyney Court, The Close, Winchester.
Lethbridge, Alan B., Stockwood House, Nr. Keynsham, Somerset.
McDonald, Miss Elizabeth M., The Elizabethan Society, 6 Trinity College, Dublin.
Meek, Mrs., 6 Alexandra Villas, Brighton, Sussex.
Tubby, Miss Gertrude Ogden, 5 West 47th Street, New York City, U.S.A.
Wodehouse, The Lady Isabel, Kimberley House, Wymondham, Norfolk.
ALLAN, MISS JANIE, Sauehrie, Maybole, Ayrshire.
BRIERLEY, MRS., Chenesiton House, Kensington Court, London, W. 8.
EASTWOOD, H. E., The Conservative Club, 74 St. James' Street, London, S.W.
HEMENWAY, MRS. AUGUSTUS, Readville, Mass., U.S.A.
HODGKINSON, REV. F. K., 67 Clifton Hill, London, N.W. 8.
INNES, C. E., 12 Warrington Crescent, Maida Vale. London, W. 9.
LEAF, MRS. ARTHUR H., Woodcroft, Oxted, Surrey.
LIBRARIAN, Free Public Library of Jersey City, New Jersey, U.S.A.
McCLELLAND, REV. C. P., President of the Drew Seminary for Young Women, Carmel, New York, U.S.A.
POWELL, MRS. C. BERKELEY, c/o Bank of Montreal, 9 Waterloo Place, Pall Mall, London, S.W.
ROBSON, THE HON. KATHLEEN, 26 Eaton Square, London, S.W. 1.
WEBSTER, MRS. JULIA C., Swanton, Vermont, U.S.A.
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MEETING OF THE COUNCIL.

THE 164th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, July 4th, 1919, at 4 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present:

Mr. W. W. Baggally, Sir William Barrett, the Hon. Everard Feilding, Sir Lawrence Jones, Dr. T. W. Mitchell, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Nine new Members and twelve new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for May and June, 1919, were presented and taken as read.

It was resolved that the following Minute be entered in the Minute-book, and that a copy of it be sent to Lady Rayleigh:

"The Council have learned with deep regret of the death, on June 30th, of the Society's illustrious President, Lord Rayleigh, one of their original Vice-Presidents, and a member of the Committee of Reference; and they hereby place on record their high appreciation of the honour he did the Society in accepting the Presidency.

"The Council desire to offer to Lady Rayleigh their heartfelt sympathy in the loss she and her family have sustained."

GENERAL MEETING.

THE 159th General Meeting of the Society was held in the Robert Barnes Hall of the Royal Society of Medicine, 1 Wimpole Street, London, W., on Friday, July 4th, 1919, at 5.30 p.m.; DR. T. W. MITCHELL in the chair.

DR. C. G. JUNG (of Zürich) read a paper on "The Psychological Foundations of the Belief in Spirits," which, it is hoped, will be published later in the *Proceedings*.

A SUPPOSED "POLTERGEIST" CASE AND ITS EXPLANATION.

THERE have recently appeared in the *Times* reports of mysterious "oil spurts in a Norfolk rectory." These phenomena occurred at the residence of the Rev. Hugh Guy, rector of Swanton Novers, near Melton Constable. Several investigators were called in, including Mr. Maskelyne, the well-known

illusionist, and various tentative explanations were put forward, but the origin of the phenomena remained obscure until they were at last traced to a servant-girl of fifteen, employed at the Rectory, who confessed to having produced them.

A brief report of the phenomena appeared in the *Times* of August 30, 1919; the matter was discussed at greater length on September 1st by Mr. Cloudesley Brereton, who had visited the house, and on September 2nd a long report was printed from a "special correspondent," a part of which we give below:

On August 8, when there was a big explosion in France, earth tremors were felt at the village of Swanton Novers, and early in the afternoon five greasy blotches appeared on the scullery wall of the house. At the same time, an odour of sandalwood oil was noticed to be hanging about the garden. Although these manifestations aroused comment, no special signification was attached to them, and the following day the family left the village for a fortnight's holiday. If anything occurred during the period when the house was closed it was not of a startling kind, but on August 23, when the rector returned home, water with a faint trace of paraffin began to drip from the scullery ceiling. This was regarded as a matter for the local plumber, who was duly called in, but failed to discover the leaking pipe. On the following day water fell from the ceiling of the maid's bedroom. The girl was transferred to a bed placed in the bathroom, but immediately she got there a fresh shower of oil and water occurred.

The situation rapidly became worse during last week. First the dining room, then the drawing room and bed-rooms were affected. Visitors who had come to stay with the rector had to leave. Mr. Guy's two young nieces were driven from their rooms by another shower of oil on their beds. On Wednesday oil and water spoiled the breakfast table cloth. "In the scullery," the rector told me, "we were practically flooded out. The stuff came from the ceiling in gallons. We made a hole through the floor above it, to discover the source of the downpour, to find even the laths to be dry. More extraordinary than anything is the fact that since this hole was made not a drop of water or paraffin has fallen through it, but there have been drippings from other parts of the ceiling. The further end of the week the house had become uninhabitable. Much of the oil we find is highly inflammable."

About five this afternoon, while Mr. Guy was showing me over the almost empty rectory, a furniture remover let us know that a fresh shower had taken place in the kitchen. I went to look at what was happening, and saw that the floor was splashed with water, and that a fresh discoloured patch about 18 in. long had appeared on the ceiling. From this spot half a dozen oily globules were suspended, and occasionally one of these fell. There was a strong smell of paraffin about the room, but that was general throughout the house. The "manifestation" could have been caused by some person throwing up a cupful of oil and paraffin, but who would do this?

One matter which requires clearing up is that the appearances of the oil are limited to the daytime, and are almost exclusively confined to rooms where a little 15-year-old girl servant chances to be. "The maid seems to act like a water diviner," the rector said. I noticed the girl to-day, and should not suspect her of any inclination towards practical joking.

The distribution of the various liquids which have been collected in the house was given to me as follows:

Dining room—paraffin and petrol.

Drawing room—some paraffin.

Kitchen—petrol, paraffin and water.

Scullery—sandalwood oil, petrol, methylated spirits, paraffin, water.

Bed-rooms—water and paraffin.

Bath room—water and paraffin.

Hall—petrol, paraffin, water.

Well—paraffin.

There was another shower of the oil which is regarded as sandalwood this morning. This is only the second time this oil has been seen.

Among the theories put forward were (a) a leakage through the ground of paraffin from the village shop three hundred yards away, (b) a leakage from the petrol lighting-system established at the Rectory, (c) the existence under the Rectory of oil-bearing strata, such as those found at East Winch and elsewhere in Norfolk. None of these explanations, however, appeared to cover the ground. They did not, for example, explain the traces of sandalwood oil found on two occasions, to say nothing of other considerable difficulties.

On September 9, 1919, the following statement appeared in the *Times*:

The Swanton Novers oil "mystery" has at last been solved. It is due to a hoax perpetrated by a young servant girl, aged 15, employed by the rector, the Rev. H. Guy, and his wife.

Mr. Oswald Williams, the illusionist, who is holiday-making at Cromer, proffered his assistance to Mr. Guy, who, on his suggestion dismissed the girl for three days and caused the house to be shut up rigorously. During this interval no liquid fell. In the meantime, Mr. Williams cut off the water supply and removed all liquids from the premises except that he bestowed about the rooms haphazard several pails containing water strongly salted with common table salt. On the return of the girl yesterday morning she reported two more falls of liquid. This was found by Mr. Guy to be salted water.

No accusation was then made against the girl, it being thought best to await the return of Mr. and Mrs. Williams, who were due to arrive from Cromer again during the afternoon. Mr. Williams, Mr. and Mrs. Guy, and two other persons then went into one of the front rooms. Mrs. Williams proceeded quietly to an upper room above the kitchen, the ceiling of which had been torn away by explorers seeking for the cause of the mystery. As the floor boards of the upper room had also been removed, there was an aperture through which Mrs. Williams, by exercising great caution, could see what was happening below. She plainly saw the girl take up a glass and throw some of the salted water up to the ceiling. She at once raised the alarm, and finally the girl, after first denying her hoax, made a clean breast of the matter in the presence of the whole of the party, and burst into tears.

The rector has addressed a note to Mr. Williams thanking him for his timely aid, and making public acknowledgment of his gratitude for the sympathy and interest manifested towards him in a time of great difficulty.

On September 12, 1919, a letter from the rector of Swanton Novers, written on September 11, appeared in the *Times*, from which we quote the following extract:

I might mention that directly the house was reopened last Monday morning [September 8], and before Mr. Williams arrived, three splashes had occurred about 11.30 a.m., to which Mrs. Guy (alone at the time) had her attention drawn by the maid, who

stated that the atmosphere had caused it. Mrs. Guy heard the bowl of water being moved from the sink, the water splash, and the bowl replaced with noise in the sink. She secretly tasted it, and found it was salted. According to plan, she did not there and then accuse the girl, but waited the arrival of Mr. Williams and his party. I might add that on coming to the rectory at 12.30 by the kitchen I tasted the spilt water myself, and corroborated the facts. After the girl was caught I fetched both her parents, who were very upset at first, and refused to believe that the girl was guilty; but in face of the evidence, and in spite of the girl's denials, they agreed with our views—expressing great regret, and offering to do all in their power to make good the damage. Mrs. Phillips—the mother—spontaneously offered to come and clean the house, and Mr. Phillips stated that he would move back all our things himself.

Since then their feelings have been completely reversed, doubtless owing to some outside influences.

Lastly, I am glad to have the opportunity of recording these facts, as it may be of use to others placed in similarly strange circumstances, and save them from much trouble, worry and inconvenience, not to mention the expense.

(Sgd.) HUGH GUY.

P.S.—I have just discovered that the packing of the pump was saturated with paraffin. This would account for the oil getting into the well.

In view of the statements given above there can be little doubt, in spite of the girl's subsequent denials, that the phenomena were due to her direct agency and no further explanation need be sought. We print this report of the case as furnishing a good example of the kind of deceit against which investigators of such phenomena must be on their guard.

P. 291.

CASE.

THE following case was reported to us by the percipient herself, who has been for some years an associate of the Society and related her experience to the Secretary on February 21, 1919. Afterwards, at the Secretary's suggestion, she sent us a written statement with corroboration.

The experience appears to have been of a premonitory character, but regarded simply as a premonition it is not very striking and might be accounted for by chance-coincidence. What lends interest to the incident and seems to make it worth recording, is the curious form in which the impression was received. It appears to have been an automatism of speech, and the percipient informs us that it is unique in her experience. The names and addresses of all persons concerned have been given to us, but by request pseudonyms or initials are here substituted. The percipient, Mrs. McKenzie (pseudonym) describes her experience thus :

April 4th, 1919.

About two years ago I was sitting alone in my room at home, when I became aware quite suddenly that the muscles of my throat and tongue were being used—compressed—by some energy quite apart from myself—and I heard myself say aloud the words : “[Angus (pseudonym)], D.S.O.”

The sensation was so extraordinary that I spoke of it to my children. A will other than my own controlled my muscles, while I was wide awake, seated in my arm-chair, and so far as my recollection serves not thinking of my sons at all. The words did not arise in my mind, they were spoken without any sort of volition on my part.

I had three sons serving—two on the active list, one not yet passed fit after being on Gallipoli—my sons had all been on Gallipoli and all suffered from severe illness contracted there. [Angus] in particular, though able to return to active service, never went into the trenches without shortly having a recurrence of dysentery fever, or being wounded—so much so that his hard luck had become proverbial in the family, and we felt that he had less chance than most people of gaining distinction. The words spoken seemed to us very unlikely to have any practical significance. He was wounded for the third time on the 4th November 1918.

Towards the end of January this year my husband received a letter from [Angus] in which he said : “One of Mother’s dreams has come true and I have been awarded the D.S.O.”

My daughter and I were together upstairs, and my husband called the news to us, and my daughter instantly reminded me of what my tongue had said.

This son is the only one who has gained any decoration.

I enclose a letter from a niece who has lived with us during the war to whom I mentioned the incident and also one from my son.

[E. M. McKENZIE.]

The following corroborative statement was enclosed from Lt. Angus McKenzie (pseudonym):

February 26, 1919.

I remember some time ago that my Mother said she had received an intimation of some sort that I should receive the D.S.O.

I remembered the incident sufficiently clearly to refer to it when I wrote to tell my Father that I had been awarded this order.

[ANGUS McKENZIE,] Lt.

A further corroborative statement was received from a niece to whom Mrs. McKenzie had related her experience before its verification, thus:

February 24, 1919.

About a year and a half ago my aunt Mrs. [McKenzie] told me of a curious thing that had happened to her while she was at home in Argyleshire.

She said that when she had been sitting in her room one day she had had a curious feeling in her throat and she was forced to say aloud "[Angus], D.S.O.," nothing more. She was very diffident about telling me, as she said it was such an unconnected thing, and was forced from her in such a jerky manner entirely as if some one else was using her throat muscles.

When I heard that her son [Angus] had been awarded the D.S.O. I at once remembered what she had told us. M. E. H.

CORRESPONDENCE.

I.

"THE REALITY OF PSYCHICAL PHENOMENA."

To The Editor of the JOURNAL OF THE S.P.R.

MADAM,—Mr. Whately Smith in his interesting paper (*Proc.*, Vol. XXX., pp. 306-333) on Dr. Crawford's remarkable experiments on "Physical" phenomena remarks that "results of similar importance would not be unreservedly accepted by Physicists . . . without thorough confirmation by independent investigators."

A careful perusal of Dr. Crawford's book should convince any one who has some slight familiarity with experimental work, and who has no great *a priori* objections to these phenomena, that the results given are substantially accurate, the more so in view of the wide margins which Dr. Crawford allows for instrumental and observational errors. Still to the ordinary reader, the hypothesis of illusion is always available as an explanation though, as was clearly shown in Count Solovovo's paper (*Proc.*, Vol. XXI., pp. 436-482), this hypothesis is untenable when the movement of inanimate objects is effected. Still, confirmation is indeed very necessary. It cannot be said that the occurrence of these phenomena is yet evidentially established as a fact. The presumption in their favour (owing largely to Dr. Crawford's work) is, however, so significant, that it is a matter of prime importance to establish them beyond the possibility of refutation. When this is done, and not until then, we may profitably begin to frame theories to explain the *modus operandi* of these occurrences.

Confirmation—employing the same medium and circle without which any results could not be strictly comparable—is difficult. The introduction of new observers appeared very often to have an adverse effect on the production of phenomena.

We have however a ready, and equally, if not more, satisfactory, means of confirmation by the use of automatic recording apparatus to register the various motions and efforts which, in Dr. Crawford's experiments, were recorded only by visual inspection. Such apparatus is already available which permits of the synchronous registration of pressures, muscular efforts, etc., with far greater delicacy than is possible with the spring-balances, and other somewhat crude and insensitive apparatus, used by Dr. Crawford.

I have lately been reading M. Jules Amar's book *Le Moteur Humain* (of which a translation is about to be issued by Messrs. Routledge). In this book considerable space is devoted to the pneumatic method of measuring efforts and pressures, due to the French physicist Marey.

In outline the method consists in providing a "tambour" (a small vessel with an elastic diaphragm), or a rubber bulb at the place where the pressure is to be measured. The pressure to be measured acts either directly, or through springs, on the tambour or bulb. The latter is connected by a rubber tube, which can, if required, be of considerable length, to a similar tambour whose

diaphragm actuates a style. The movement of this style is obviously proportional to the pressure exerted on the bulb or tambour. By the interposition of suitable springs, between the point of application of the pressure and the rubber bulb, quite considerable pressures (as much as 15 Kg. in Amar's experiments) can be dealt with, while by allowing the pressure to act directly on the transmitting tambour, and increasing the length of the style actuated by the receiving tambour, very small pressures can be made to give movements of convenient amplitude.

Several sets of receiving apparatus are mounted on a slide in front of a recording drum (similar to that used for chronographic measurements of very short duration). The slide is traversed in a definite relation to the rotational speed of the drum. Each line of apparatus can be readily calibrated before and after an experiment by applying known weights at the transmitting end, and noting the corresponding ordinates of the traces. Thereby the value of the pressure, say in kilogrammes or grammes, corresponding to 1 centimetre height of ordinate can be accurately found.

It will be observed that a number of absolutely synchronous records can be obtained of the pressures at separate and different places by employing a corresponding number of elements. Thus, in the case of a table levitation, it would be possible to obtain simultaneous records of the horizontal and vertical components beneath the table, the variations in weight of the medium, and the quasi-rigidity of her muscles, if, as may be the case, this is accompanied by an alteration in bulk. Also if the operators permit, it might be possible to explore the periphery of the "psychic cantilever" since the small bulk of the tambour might not cause serious interference. As the graphs can easily be made permanent, and can be reproduced by photo-lithography it would thereby be possible to give evidence, which could not be refuted, that the stated phenomena actually did take place.

Another great advantage of the apparatus is that the drum etc., could be installed in a room adjoining the séance room where its actions could be observed in full white light. Further, the field of the psychic operations would not be encumbered with bulky apparatus, such as weighing machines and spring balances.

I would also suggest the following simple direct reading arrangement to register the actual movement of the table. Provide a very light style working in a tube with a delicate spiral spring. Fix this to a side of the table so that it can mark on a large

sheet of smoked paper or a similar surface placed on a vertical frame at the side of the table. If, as appears to be the case, levitations can be obtained with but slight lateral oscillation, a trace of the vertical movements would be given on the paper as the spring would maintain a sufficient contact between paper and style for moderate lateral displacements.

At a later date, when levitation as a fact is definitely established, M. Amar's technique contains suggestions which might be applied to the investigation of the physiological condition of the medium. He measures the expenditure of energy in working by comparison of the consumption of oxygen and the respiratory quotient with those obtained when the subject is in a state of rest. Space does not permit of a description of the apparatus, but its application should enable a definite decision to be given as to whether the expenditure of psychic force causes a corresponding expenditure of physiological energy. A decision whether negative or positive would be of great value.

A last suggestion, and I think an important one, is that the possibility of fraud (conscious or unconscious) should be eliminated by what I believe physiologists call "control" experiments. Any careful reader of Dr. Crawford's book will probably come to the conclusion that many of the levitations, etc., could hardly have been effected by the sitters however much they tried. Thus experiments Nos. 23-5 are manifestations of a force which it would seem impossible that the sitters could have exerted. Still, to make this quite certain, the attempt should be made to repeat the experiments, with everything precisely as before, but with a circle of independent, and preferably sceptical, persons equal in number and as far as possible similar in physique to the sitters, without, of course, any attempt to call in "psychic" assistance. If, and when, the repetition of these experiments by normal means is found to be impossible, surely the action of extranormal forces is demonstrated, and we are released from those interminable and unsatisfactory discussions as to the *bona fides* of this or that medium and circle.

G. E. WRIGHT.

II.

NOMENCLATURE.

To The Editor of the JOURNAL OF THE S.P.R.

MADAM,—Much of the prejudice involved in the subject which the Society for Psychological Research investigates is due to the fact that

there is no satisfactory name for this subject. "Spiritualism" carries too heavy a burden of associations; and besides it is a philosophical term with a technical meaning of its own. "Spiritism" is still uglier, and with some people arouses even more prejudice. We often take refuge in "Psychic Research"; but this denotes the investigation, and not the subject. Cannot the S.P.R. coin a neutral and respectable-sounding word for us to use? The need is really urgent.

I notice that mental healing, or spiritual healing, attracted little attention from learned people until more scientific, or at least more cumbersome names were invented. Or perhaps the names followed the learned people: in any case we find now the most orthodox scientists frankly immersed in psycho-therapeutics and psycho-analysis. Perhaps on this analogy we ought to invent a good clumsy name for the learned, and a really nice name (such as you could put into a sonnet) for simple folk. "*Psycho-Diaphory*" is the kind of thing the scientists would like, to describe the phenomena or alleged phenomena of communication from another plane of existence. A nice English name would be more difficult to find; but the S.P.R. contains many people who could help in this pretty art of word-making.

Ought we not also finally to discard the term "Medium"? It will never get rid of the associations of Mr. Sludge, and does great injustice both to the subject with which we are concerned and to a respectable class of people. "Sensitive" is better; but I think we could improve upon it, before it has come into general use.

This is not a small matter. We hardly realise how necessary good terms are, and how much harm is done by bad ones. And the S.P.R. has sufficient authority and power to coin the necessary words.

PERCY DEARMER.

Aug. 25th, 1919.

REVIEWS.

Experiments in Psychological Science. By W. J. CRAWFORD, D.Sc.
(John M. Watkins, Cecil Court, Charing Cross. 4/6 nett.)

Although Dr. Crawford's latest book does not break new ground to the same extent as did his first, it contains a great amount of intensely interesting and very valuable matter.

The first part is devoted to experiments designed to confirm

and amplify the conclusions to which his earlier researches had led him.

He finds that while his first "cantilever" theory of a simple rigid arm connecting the table to the medium holds good for the easier levitations, a more complicated form of structure is used for cases where heavy pressures are involved, or for such phenomena as the shifting of the medium and chair bodily along the floor.

This is what one would expect, and all the results seem to hang together extraordinarily well. Especially simple and striking are the experiments (pp. 68-70) in which he locates the ends of the "psychic" structures pressing against the bare floor or against the legs of the medium's chair.

Perhaps the most suggestive and intriguing point in the whole book is the strong hint on p. 16 to the effect that means have been found to render the levitating structures visible to normal eyesight. It is impossible to over-rate the importance of this advance if it has actually been achieved; if an observer can actually *see* the structures in position, there could be no further hesitation about accepting Dr. Crawford's results at their face value, and the progress of further research would be very greatly accelerated.

Scarcely less important is that part of the book which deals with "contact" phenomena.

It is well known that there are many people who possess sufficient mediumistic ability to produce strong table movements of this type. In fact, the chances are probably in favour of any four people being able to produce some sort of "table turning" effect if they try.

Dr. Crawford's experiments show that the movements obtained are greater than any which can arise from muscular pressure. This is a fact which is not really any less remarkable than levitation without contact. The difference is only in degree and not in kind. It is greatly to be hoped that students of the subject will lose no time in repeating carefully the very simple experiments described and thus checking Dr. Crawford's work. Experiments on these lines put the chance of doing real research work on their own account within the reach of most who are interested in the subject.

In this connection one very curious anomaly may be noted. Contact phenomena, as their name implies, are essentially de-

pendent upon the sitters touching the table. In other words, physical phenomena seem to be more easily produced with contact than without it. And yet Dr. Crawford finds that if the medium's bare hand touches the levitated table in the course of non-contact phenomena the table instantly drops. In fact, that which is a *sine qua non* in the one case is fatal in the other.

In his last chapter Dr. Crawford describes some experiments he performed with a "direct voice" medium. These took place in total darkness, and Dr. Crawford rightly refuses to attach any great importance to them.

All the same, they are well worth publishing, and, in the opinion of the present writer at least, distinctly increase the credibility of this type of phenomenon.

There is, of course, one problem of supreme interest which stands out pre-eminent among the many connected with these physical phenomena, namely, the question of the nature and origin of the curious substance which seems to be extruded from the medium and is formed into the levitating structure, and of the extraordinary apparent loss of weight by the medium which is associated with its production. This substance seems to be "cropping up" at various points of the field of Psychological Research. It appears as almost the only reliable item in the researches of Schrenck-Notzing and of Madame Bisson with the medium "Eva C." and the whole history of Psychological Research bristles with indications of it.

Its existence seems incontestable, but its constitution remains obscure and forms the central problem for Psychological Research on the physical side. Dr. Crawford's next publication which promises, one gathers, to deal with his researches on the subject will be eagerly awaited by all students whose interests centre round this type of problem.

W. W. S.

Dei Fenomeni d'Infestazione. By ERNESTO BOZZANO. (Luce e Ombra, Rome.)

In his careful study, *Dei Fenomeni d'Infestazione*, Signor E. Bozzano gives us so interesting a work on the subject in question that one is almost tempted to forget that from the standpoint of many investigators the veridical existence of many of the phenomena discussed is still open to doubt.

In a brief notice of a long work, its merits too often have to be dismissed with a cursory word of appreciation, while the reviewer concentrates upon some criticism. It is in this spirit that I am commenting upon Signor Bozzano's interesting chapter upon so-called "Poltergeist" phenomena, in which, with all due deference to the relatively well authenticated examples he quotes, I think he proceeds to classification with rather too easy an assumption that the existence of the genuine Poltergeist is an established fact.

It is true that Signor Bozzano frankly admits the difficulties almost invariably attendant upon the thorough investigation of an alleged Poltergeist; but I venture to think that on page 156 he goes possibly too far in stating that the police authorities when called in "scarcely ever achieve a solution of the mystery," or if he be correct in this statement, then I am inclined to question his implied deduction therefrom that a solution beyond the achievement of the police must necessarily involve supernatural agency.

Signor Bozzano goes on to say that where fraud is alleged, "the very skilful charlatan capable of deceiving the 'professionisti dell'ordine' is in most cases an ingenuous adolescent girl."

Now I think Signor Bozzano has in this passage—and consequently in his subsequent conclusions—tended to overlook two points:

(1) That all police are not 'very skilful.'

(2) That 'an ingenuous young girl,' especially at the age which of all others is productive of hysterical disturbances (an age which, as Signor Bozzano reminds us, so often figures in the rôle of Poltergeist medium), might, while duping a police agent, prove no match for a medical man well versed in the vagaries of conscious or unconscious hysterical trickery.

In making these brief remarks I hope I shall not be misunderstood, either by Signor Bozzano or by any prospective reader of his valuable work. I am not suggesting that genuine Poltergeist phenomena, and other alleged but infrequently investigated types of phenomena, do not exist, but only that further investigation should precede the assumption of their existence.

U. V. T.

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OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE STEINWAY HALL,

LOWER SEYMOUR STREET, LONDON, W. 1.,

On TUESDAY, DECEMBER 9th, 1919, at 5 p.m.

WHEN PAPERS IN MEMORY OF

LORD RAYLEIGH, O.M., F.R.S.,

AND

SIR WILLIAM CROOKES, O.M., F.R.S.,

WILL BE READ BY

SIR OLIVER LODGE, F.R.S.,

AND

SIR WILLIAM BARRETT, F.R.S.

N.B.—*Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Baker, Rev. F. C., 69 Cunningham Park, Harrow.

Coote, J. F., 3 Malwood Road, Balham, London, S.W. 12.

Fitch, Hugh B., 31 Campden Grove, Kensington, London, W. 8.

Hichens, Rev. Canon Arthur S., The Rectory, Penicuik, Midlothian.

Leaf, Frederick A., Newlands, Harrow-on-the-Hill.

Morse, Major John, Vinchelez-de-Haut Manor, St. Ouen, Jersey.

Palmer, Mark, Gonville and Caius College, Cambridge.

Rayleigh, Lady, Terling Place, Witham, Essex.

BELLO, CONSTANTIN, Délégation Hellénique, Hotel Mercedes, Paris

CALL, MAJOR FELIX, D.S.O., 2nd Bn. The Royal Irish Regt., Risborough Barracks, Shorncliffe.

FARWELL, MRS., Roanoke, Chorley Wood West, Herts.

GARD'NER, MISS KATHARINE L., 126 Queen's Gate, London, S.W. 7.

GATES, REV. HORATIO, 355 Oakland Avenue, Milwaukee, Wis., U.S.A.

GLENNY, GEORGE C., Old Croft, Stanwix, Carlisle.

GLENNY, MRS. G. C., Old Croft, Stanwix, Carlisle.

GORCE, MAURICE, 19 Grande Rue, Guéret (Creuse), France.

HEDLEY, DR. E. P., Chesterfield Villas, Ockbrook, Derby.

HOWGRAVE-GRAHAM, CAPTAIN ALAN, Randfontein Government School, Randfontein, Transvaal.

IRVING, REV. W. S., Oxenhall Vicarage, Newent, Glos.

JEBOULT, F. M., 19 Edith Villas, West Kensington, London, W. 14

KING, MISS R. ESTELLE, 19 Highfield Road, Edgbaston, Birmingham.

LIBRARIAN, Binghamton Public Library, Binghamton, New York, U.S.A.

MACLEOD, SURGEON COMMANDER G. ERNEST, R.N. (Ret.), 18 Vyvyan Terrace, Clifton, Bristol.

PARSONS, AMBROSE, Said House, Chiswick Mall, London, W. 4.

PARSONS, KARL, Speedwell, Northwood, Middlesex.

PECK, GEO. L., 227 Walnut Street, Sewickley, Pa., U.S.A.

VAN MEURS, H., Schenck-de-jong-weg 6, Buitenzorg, Java.

VATCHER, MRS. A. M., 21 St. Leonard's Road, Ealing, London, W. 13.

WAITE, MISS E. V., Ackworth, Station Road, Epping, Essex.

WALLACE, C. A., 1 Adelaide Avenue, Belfast, Ireland.

WYNN, JOHN, Widney, Solihull, Warwickshire.

ZEEHANDELAAR, DR. I., 39 Sarphatistraat, Amsterdam, Holland.

MEETING OF THE COUNCIL.

THE 165th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, October 22nd, 1919, at 3 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, the Rev. M. A. Bayfield, Captain E. N. Bennett, the Hon. Everard Feilding, Sir Lawrence Jones, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. St. G. Fox Pitt, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Eight new Members and twenty-four new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for July-September, 1919, were presented and taken as read.

MEDICAL SECTION OF THE SOCIETY FOR PSYCHICAL RESEARCH.

AT a Meeting of the Council held on October 22, 1919, it was decided that the Medical Section formed in 1911 should be suspended. The Section was formed "to promote the study of the psychological side of medicine, especially the principles underlying different forms of treatment by suggestion and other psycho-therapeutic measures, dissociations of consciousness, and analogous problems; to publish original contributions by medical men on these subjects in special Medical Parts of the *Proceedings*, to appear from time to time; to consider the possible bearings of these studies on Psychical Research proper."

The Council came to their decision on the grounds that the purpose for which the Medical Section had been created was now being carried out by other medical and psychological Societies, and they held that the objects of the Society would

be better attained by appointing a Medical Committee to watch the work that was being done in various quarters, and to report on any matters which appeared of special interest in relation to Psychical Research. A Committee was therefore appointed for this purpose, and the following Members of Council have consented to serve on it: Dr. W. M'Dougall, F.R.S.; Dr. T. W. Mitchell; Dr. V. J. Woolley; Dr. Maurice B. Wright.

THE CASE OF WILLIAM GILLAM.

[EDITORIAL NOTE.—The following case is one in which a veridical statement was made in automatic writing, purporting to come from a deceased communicator, concerning a fact not known at the time the script was produced either by the automatist herself or by any other persons with whom she was in touch. The automatist, Miss A. Childe-Pemberton, has been an Associate of the S.P.R. for several years. From the time when she first began to write automatically towards the end of the year 1917, she frequently talked over her writing with the Secretary, Miss Newton, and it was at Miss Newton's suggestion that she wrote the following report. The purporting communicator is Miss Childe-Pemberton's nephew, Lieut. Edmund Childe-Pemberton, who died of wounds received in action on April 13, 1917. Since allusions are made in the following report to sittings with Mrs. Leonard at which Lieut. Childe-Pemberton purported to communicate, it seems desirable to note that in the opinion of his relatives good evidence of his identity was obtained at those sittings.]

REPORT BY MISS A. CHILDE-PEMBERTON.

WILLIAM GILLAM was Edmund Childe-Pemberton's servant. He was with him at Vimy Ridge when he was wounded, April 13, 1917, and went with him to the Hospital at Barlin, and was by his side that day till he died (April 13). Gillam was faithfully attached to Edmund, and wrote immediate accounts of all that happened to Edmund's mother. It was through him that we knew about Edmund's last hours, and that his mother received his last message. Later he sent

home Edmund's note-book and watch and other things that he had on him when he fell.

Gillam got leave in August, 1917, and came to see Edmund's parents at 12, Portman Street, on August 29 and 31, when he gave further details, and proofs of his faithful attachment to Edmund. After he returned to the front to his Regiment (11th Hussars) I sent him parcels from time to time. These he acknowledged promptly. I received answers on the following dates: letter from trenches received Nov. 12, 1917; field-card written Dec. 17, received Dec. 22, 1917; letter received Jan. 8, 1918; field-card, dated March 3, 1918. This was the last communication I received from Gillam and I did not communicate with him again myself, until I sent him a parcel on April 8, 1918, which he never acknowledged (see below). This parcel was not despatched until three days after the script of April 5, 1918 (see below), in which it was stated that a man (subsequently identified as Gillam) had lately died. It will therefore be seen that at the time when this script was produced I had no reason to suppose that anything had happened to Gillam. Before passing on to consider the scripts written on and after April 5, 1918, something must be said of a statement contained in earlier scripts.

In very early scrawls, when first I got writing from my nephew Edmund, some allusions were made to William Gillam. On November 29, 1917, he said that William Gillam had "come," that is, was now with him. It is my habit, when producing automatic writing, to make statements or to ask questions which are commented upon or answered in the script. When I received a field-card from Gillam on December 22, 1917, written on December 17, 1917, I told Edmund, when I was writing automatically on December 22, 1917, that he had been incorrect. In reply, he wrote in the script:

We make mistakes,—must be more careful to verify—dont want gammon you—put you off writing—still believe G. comes before long—awfully sorry seemed a liar—am not—please dont doubt it's absolutely me—

On December 31, 1917, I had a sitting with Mrs. Leonard, during which I begged Edmund to be very careful not to make mistakes as he had about Gillam, and he said (through

Feda) "he would make no wild predictions, but be very careful." He made allusions to this in the script of January 4, 1918, saying: "Must go more cautiously than I did." Also in the script of January 16, 1918, he said: "A mistake to suppose we are prophets & it has thrown people back in belief—I know I almost did you about Gillam." Again in the script of February 13, 1918, he said: "When I first came here I was so uplifted that I thought I was grown into a kind of prophet, because one does sense such a lot of new things."

It will be seen from the above extracts that at the end of November, 1917, a statement was made in the script that Gillam was already dead. This was afterwards admitted to be an error, but it was suggested on December 22, 1917, that Gillam would "come before long." This was how matters stood until the subject was brought up again in April, 1918:

EXTRACTS FROM THE SCRIPT.

April 5, 1918.

I have something interesting for you. (pause).

A. C.-P.¹ What is it? Are you gone?

Well it is about a chap that has lately come along here,—not Roland, another you are interested in. I won't say yet, having made mistake before, you see— You must find out for yourself—then you'll see . . .

April 6, 1918.

A. C.-P. What about that one about whom you won't tell me which it is, but who, you said yesterday, had come over?

Well I'm not going to, so don't get excited.

A. C.-P. Is he a friend of mine?

Someone you know, but not exactly a pal, but you are interested in him for my sake. You'll know in good time yourself. He's all right here. I have my reason for doing it like this, perhaps seem tiresome.

April 7, 1918.

We don't need go back over the other matter: time will show you why I am so mysterious.

¹ These initials signify that the remarks following them were addressed by Miss Childe-Pemberton to the purporting communicator.—Ed.

A. C.-P. Yes, have you a reason for it?

Yes. I have a meaning in it— We'll go on please—

April 10, 1918.

No you mustn't try and pump me who I alluded to having come here, because I shall keep it to myself, till you really do find out. It will be better *Test*, so don't try and get it out, worm it out of me sideways, dear old inquisitive thing, because I've decided to work it out mysteriously this time; so you must have patience; that is what one acquires here. This matter is not vital although it is certainly interesting, and I shall be surprised if you don't agree when at length you know my mystery—all in good time.

April 13, 1918.

I find myself often with others whom the war threw in my way—good fellows—several served under—with me are come. . . .

April 24, 1918.

Soon you will be finding out about my mysterious one that I won't tell you the name of—

A. C.-P. Don't tell me now—I want to wait and find out for myself.

but have given hints—perhaps you have guessed—but no more yet.

May 6, 1918.

I must say things are going in the direction I hoped for—without my direct intervention you will find out my often alluded to mystery.

A. C.-P. I have guessed it for some time.

Of course you have already guessed who it is—but we will keep up the game to the end—only remember I did tell you as near as I could. I think sometimes it is difficult to give hints and indications one wants to tell and yet one wants to make no slip or error to confuse.

May 13, 1918.

(*Note by A. C.-P. to script of May 13, 1918.* I had sent Gillam a parcel and letter (separate) on April 8th; no answer yet. I wrote to Collier, Aldershot, on May 7th.)

A. C.-P. Getting no answer from Gillam acknowledging parcel sent April 8th, I have now written to Sergeant-Major Collier to get information about him.

You did all right writing to Collier, but I don't think you will get a satisfactory reply, at least from the point of view from which you put your enquiry—there is no doubt something did happen which caused him not to write about your parcel—that's enough from me—letter will do the rest—again don't hurry—for this answer when it comes will be complete and conclude the information—close the matter...

The following reply from Sergeant-Major Collier was received by me on May 27, 1918:

EAST CAVALRY BKS.

May 27, 1918.

Your letter to hand [of] May 7th. I have enquired Records York, also to Command Dépôt and cannot find any trace of him sent home wounded; so as far as I can find out, he is still with the Regiment unless he was killed in the last big fight the 11th Hussars was in. A good many of N.C.O.'s and men who are home seem to think he is alright. I trust he is; if I can be of any assistance to you I shall only be too pleased.

S. W. COLLIER, S.S.M.

By this letter it will be observed that there was no reason to suppose Gillam was dead.

EXTRACTS FROM THE SCRIPT.

May 25, 1918.

What about Gillam? You have never heard from him lately have you?

A. C.-P. No.

I suppose you wouldn't. Well go on—work it out yourself, time will show my mysterious meaning.

May 30, 1918.

A. C.-P. I have now heard from Sergeant Collier. He can find out nothing about Gillam from Dépôt. Now I have written again to Gillam at the front.

Go on working it out about Gillam if you can—that you ferret it out for yourself—for surely you will get it soon—and I shall hold my tongue to the end. But please remember you got no reply to your last Gillam letter—he may be laughing somewhere else—who knows? Well, no more said at present—work away...

On June 3, 1918, we had a sitting with Mrs. Leonard at which Edmund's father was the sitter and I the recorder. A reference was made through Feda to "a young man living with him [Edmund]" and a description was obtained of what happened to that man.

EXTRACTS FROM THE SCRIPT.

June 5, 1918.

Not about Roland—or Roly—as said¹ there—have said enough—but the other "friend seemed living with him" I gave account to convey over here pretty carefully, because I wished you to note it down and if you get the chance to verify it—carry your thoughts also to my often given messages of mystery, which I have repeated with meaning and without giving name—wanting you to clear up—have you yet?

A. C.-P. I have not, but am still making enquiries.

Well—you understand me and why I keep mystery up—but put this and that together and you will have guessed and jumped to conclusion now you have description² written down—it will be useful for reference and it will be seen I am accurate that is if you can get to clearing up statement on your side—a matter I have at heart rather—you'll see why—perhaps guess as said—so far so good.

June 6, 1918.

[*Note by A. C.-P.* On June 6, 1918, I received back my letter to Gillam of April 8th, marked "address unknown."]

A. C.-P. I want to tell you to-day I got back my letter of April 8, to Gillam—returned—marked "address unknown."

Ha!—what should just expect!—as said at Feda's³ "friend living with me" got over here first—your kind present and letter got too late—you are on the way to discovery, but not fully there yet—you know my puzzle—I mean riddle—pretty well solved now—but better persevere and get it quite cleared up—do not forget to take note of that I

¹ Meaning that he had spoken about Roland at length at the sitting of June 3, 1918, with Mrs. Leonard.

² The description given at the sitting with Mrs. Leonard on June 3, 1918, and recognised at the time as applying to Gillam, with details as to how he died.

³ At the sitting with Mrs. Leonard.

gave about his *earth-end* though it is quite worth noting—so do . . .

June 7, 1918.

A. C.-P. To-day I wrote further enquiry about your friend. Did you—what?—oh yes—almost done to death, (strange word for me)—mean you have spoken so often—tell me when you get to final solution—

June 17, 1918.

The next item in my *scoring* I shall have to call attention to, will be my very good friend here, very usefully busy; though not cleaning boots or belts;—thoroughly happy and both congratulate ourselves we are in a better place than before—now I say I shall be able to drop—no not metaphor—but mysterious hintings and veilings of this person and let him show himself in his true name and colours so to say—then I flatter myself there will be another number—a good figure—added to my “score up.” . . .

June 27, 1918.

. . . Scoring—the figures to be entered before the *Gillam* *mystery cannot yet be fixed*—but a high one . . .

July 7, 1918.

A. C.-P. I have something to tell of interest about the man you gave mysterious hints about—I guessed pretty well who you were driving at. Papa wrote to the War Office asking if a man called Gillam could be heard of;—last night a reply came from W.O. that W. Gillam was wounded on March 22 [1918]. This is the latest of many enquiries tried—have you got this clear?

Well, well yes. I've got it—what a wonderfully long job to find out simple fact—whether a man is dead to earth's army or not—fancy what long time finding it out. Yes, having gone on so long—my dear old “Mrs. S.”—don't be done by red tape of army officers but *persist* till you get it in black and white—for my credit sake as it were as well as for your own satisfaction not to be *done*—don't be discouraged in time you will certainly believe in me more than before if possible—and you will conclude your painful investigations please—by putting things together; I have given hints of in half hidden language—then add to these the talk last, “Fedda's” “about the young man living

with me"—and work in a continuous and ingenious whole—I believe you'll think it worthy of my literary reputation and my adroit way of arranging things without committing myself—well—it's got to be solved somehow and we are laughing at the red taping of the British Army *off* the field—I mean "the stay—on—office"—and we compare again to this wonderful world of ours—to our and its great advantage—so it is again—all very very well: and we are as happy as kings. . . .

July 8, 1918.

Have nothing to add to yesterday's talk—about my prolonged mystery case—hardly decently concealed now but we'll keep up the game and joke—no, it isn't that—too real a matter—there it is—good—

July 10, 1918.

A. C.-P. P. has written again to the War Office asking for further information.

Good—now the Gillam nut must surely be in the last stage of being cracked—so let it remain for the present moment—then talk of the whole affair as I said—putting all hints together.

(Note by A. C.-P. July 16, 1918.

My letter to Gillam sent May 30, 1918, returned unopened to-day.)

Aug. 3, 1918.

(A. C.-P. read to E. his father's messages to him—that he had received to-day from War Office¹ news of Gillam—"wounded and missing since March 22.")

. . . Yes—of course, ready—I should just think so—bursting with joy—my good friend and servant, W. Gillam—

¹ This letter, which was dated August 2nd, 1918, ran as follows :—

11181 Pte. W. Gillam, 11th Hussars.

In further reply to your letter of 25th June 1918 concerning the above-named soldier, I am directed to inform you that enquiries have been made and it is now reported from the Base that he has been missing since the date on which he was wounded 22nd March 1918.

It is regretted that the fact that he was missing was not reported earlier, but in the circumstances of the fighting on the front it is not possible for commanding officers always to know whether a man known to have been wounded has been picked up by our own stretcher bearers. . . .

well—at last have these slow coaches arrived at the bare fact that he was missing all these months—say date again?

A. C.-P. Since March 22nd.

“Good—that is so—now as to P.’s enquiry whether we can add further to what I tried to get through at Feda’s last talk—I had to be very firm and make her repeat—she got something intelligibly clear at length—to this P. alludes—I heard you two also going over it—being drawn—first, I will give P.’s best remembrance to Gillam—he will be very pleased—he has told me of the visits he made to P.¹ Street—all alluded to.

A. C.-P. Can you now add to Feda’s account?

Well—what he says is this—he got wounded very far out—

A. C.-P. Mounted or dismounted?

Mounted they were for the first time—before he often was in trenches,² he told you he says—they went on with sort of charges and retreating more or less the while—he got left—and by that time the Hun was over the ground—as said—he could not be reached.

A. C.-P. Was he taken prisoner?

No, he did not become prisoner—he lay there what seemed a long time to him—how—he doesn’t know—but he lay till he passed over—no one came—the ground was difficult—he was more or less concealed—he was spared being prisoner, he says, thinks he got stunned falling when hit—from horse—all mixed in his mind—hazy he says—now we need not go over it again—he is a first-rate chap—as proved to him on earth—he and I met at once on his reaching consciousness—he called & asked for me—then we were right glad to meet—I saw to him from that onwards—till he got all right soon—and is as happy as I am—now you say this to P.—& you—my dear old S.—now you see how to get it straight and clear from the start—what I mean is from the first mention I made wrapped in mystery, (of course I saw you soon guessed—) but no matter, I was resolved to keep it more or less veiled—because of previous wrong

¹ Gillam came to our house, 12, Portman Street, and saw Edmund’s parents Aug. 29 and 31, 1917.

² Yes, see my statement above, p. 113.—A. C.-P.

assertion—it's odd why I made that—unless for once I predicted in a sort of way,—well however it was—see to this—make the whole story clearly put out and so that the critics may study and compare it and be dumb.— I am you see specially glad to correct and put straight owing to formerly being caught out—at all events being too previous then—

A. C.-P. Well, however painful Gillam's passing out may have been—we are now so glad to think of his happiness with you.

—Yes, don't regret for Gillam who had far from a pleasant time . . . We won't remember that—he is worthy here of the happiness he has— Sometimes he thinks of the¹ girl he was fond of—going to marry—but I daresay she wasn't good enough—so I tell him— I showed him many things and he is progressing fast—he likes the job of doing jobs as a sort of servant messenger for me. He thanks P. for his remembrances very respectfully—a true gentleman like you Sir, he says—and also thanks you for what you several times sent him—for my sake I know that you did.— You see I met Gillam when he woke—was warned about him . . .

August 4, 1918.

A. C.-P. About the Gillam account yesterday—it very clearly filled in what was given at Feda's.

Yes, it does—the Vol.—is now completed or will be when your labour of piercing it together it completed—quite a good Vol.—and gives me great satisfaction— . . . leave no stone unturned to make this Gillam Vol. as clear and good a set-out of proof as possible—you haven't an idea what fun I had trying to tell you by hints and hiding it all the time—a sort of game. I liked doing it—have you anything more to ask as to it now the last thread of mystery dressing up is removed?—well, I think you got it straightened out.

A. C.-P. About the first part at Feda's—she seemed to want to say he had been ill and recovered—how did that fit on to second part?

Yes, that was said at Feda's—it was not long before though I think—will ask him—not now—he has related me many things—the *point to get clear in your heads at Feda's*—was the second time she tackled it— I got it out *fine*—about his “lying in a difficult³ place” the whole thing

turned on *that*—as was said yesterday fuller—and thus it was the wind up of earth for him—he is very happy over his new birthday and life here—quite unexpected too—few of us got any real inkling of what to expect after we were knocked out—and fewer indeed had any idea or glimpse of the splendid radiant gay and joyful state in which we find ourselves—and which opens out more and more—wider and great hopes and works and opportunities and love and rejoicing and happiness undescribable. . . .

On Jan. 16, 1919, I wrote to Mrs. Gillam (mother of William) and asked her, whether amongst returned prisoners, news had been heard of her son.

I received the following reply from her :

232 PORTMAN BUILDINGS,
Jan. 20, 1919.

In answer to your kind letter which I received last week kindly asking me if we have heard more of my dear son William, I am sorry to say we have not. I enclose the latest report we have had from the Red Cross about him. I ought to have answered your last kind letter but at the time I was very ill with Rheumatic Gout which is very painful. My youngest son, a lad of 19, has just returned from Germany being prisoner of war for 10 months. I am very much afraid we shall never hear or see anything of William again.

M. GILLAM.

The following is the enclosure spoken of from the British Red Cross :

December 17, 1918.

We have, I deeply regret to state, received sad news from L.(cp.) M. Parsons, 9852. [Full description and address given.]

He tells us he was with the Hussars attending to a sick horse on March 21st when a shell exploded near him and your son among others was killed by this shell explosion. We feel certain that death was instantaneous. We do not consider this evidence conclusive, though we feel it our duty to send you this report and are continuing our enquiries.

May I assure you how much we sympathise with you.

On receiving Mrs. Gillam's letter and enclosure from the Red

Cross on January 22, 1919, I told Edmund about this, when I was writing the same evening.

He had repeatedly asked me when Gillam's case would be concluded for publication, and I had said this would not be till the prisoners' fates were known.

EXTRACT FROM THE SCRIPT.

January 22, 1919.

A. C.-P. She [Mrs. Gillam] sent me a letter from the Red Cross, that a man, come home, reported his death. . . . He was seeing to a horse when a shell fell and killed Gillam with others instantly . . .

Well Gillam would like to give his version.

A. C.-P. I remember what he said before.

Yes, but the conclusions of this man's report vary from Gillam's—it is true there was a shell—but he was not done with on the spot—he remembered being hurled somewhere & left & not found—that's what he says—but he says—"for my part it doesn't need going into as to details only to be exact—and its not easy to be that"—because, he says, & said before—he was dazed & uncertain, but he's *as sure as he knows how to be* that he wasn't killed in a moment—but lay a while. "What, Sir, I wish to state is that I did come over here *then*, & here I've been ever since & very much happier—tell the lady—than ever I was before or when she saw me" . . .

In reply to enquiry sent to the War Office, my brother, Mr. Childe-Pemberton, received the following on February 13, 1919 :

February 12, 1919.

In reply to your letter of the 21st Jan. 1919—concerning H./11181 Pte. W. Gillam, 11th Hussars, I am directed to say that it is regretted no further information has been received in this office, and that he has not been traced as a prisoner of war. In these circumstances, and in view of the lapse of time, it is feared that the chance that he may be still alive is now small.

Every endeavour is being made to obtain complete lists of prisoners of war and repatriated prisoners of war are being asked to give any evidence they have about the fate of the missing. If any definite information should be obtained the next-of-kin will be notified immediately.

I am to express the sympathy of the Army Council that it has not been possible to obtain any definite information concerning this Soldier.

In the script of February 13, 1919, Edmund commented upon the above letter from the War Office thus :

Then we can let fly—for of course they cant find the chap Gillam on earth & now you have got him presumed dead,—you can publish our case & not fear but what it's capital evidence for any but the blind— . . . as for us—who have got to the close of it at last—praise to your patience dear S. from your very delighted & jolly glad author & nephew E. C. P.

Since this date Mrs. Gillam has received from the War Office a certificate of the death of her son William Gillam.

THE INDIAN ROPE-TRICK.

IN the *Strand Magazine* for April, 1919, there is printed a photograph, taken by Lieut. F. W. Holmes, V.C., M.M., of the famous "Indian rope-trick." The S.P.R. has already printed two reports from witnesses who have seen this performance, but we have never obtained any photographs. We endeavoured therefore to get into touch with Lieut. Holmes with a view to examining the original negative, but in this we have not so far succeeded.

The photograph depicts an open-air scene, a stretch of grass apparently with a few trees in the background; in the foreground stands the conjurer, holding in his left hand the lower end of the rope which appears to be about 10 ft. long. The boy is balanced vertically on the upper end of the rope, which rises straight into the air; his arms are extended and his legs are hanging down on either side of the rope. His whole figure and the upper half of the rope are silhouetted against a light sky. The scene is thus described by Lieut. Holmes :

One day in May, 1917, I was standing on the veranda of my bungalow at Kirkee, near Poona, in the company of several other officers, when an old man and his boy came up to us over the open ground, to give us his performance. He had no pole

—a thing which would have been impossible of concealment. He began by unwinding from about his waist a long rope, which he threw upwards in the air, where it remained erect. The boy climbed to the top, where he balanced himself, as seen in the photograph, which I took at that moment. He then descended, and the conjurer, holding the pole with one hand, tapped it gently with the other, when it collapsed into rope-like flexibility, and he coiled it round his waist, as before. I offer no explanation. I simply relate what took place before my eyes.

Included in the article in the *Strand Magazine* is another statement by a witness who saw the trick performed by a native conjurer in Delhi in 1896, and again by the same man at Benares in 1897. His experience was similar to that of Lieut. Holmes, but he did not take a photograph. The existence of the photograph is an important point, because one explanation of the performance which has been put forward is that some illusion or hallucination is produced in the spectator, and the rope is never climbed at all. But such an explanation will not hold where a camera is concerned. The account given by Lieut. Holmes suggests that possibly the effect might be produced by a very finely jointed rod made in the semblance of a rope which would stiffen when thrown vertically into the air. To manipulate such a rod so that a boy could climb up it and poise himself at the top would be a remarkable feat of juggling, but not perhaps beyond exceptional skill. That the faculty exercised in the performance of this trick, whatever its nature may be, is as an exceptional one is shown by the fact that the performance is so rare. It is worthy of note that after the boy had descended from the rope, as Lieut. Holmes tells us, the conjurer tapped it gently with his hand. If it was a jointed structure, the object of the tapping may have been to dislocate the joints.

Two reports by eye-witnesses of the Indian rope-trick have been printed in the *Journal*. In the earlier report, by Mr. S. T. Burchell (Vol. XI., p. 299), it is stated that the rope appeared to ascend to a height of about 15 to 20 feet.

The raised portion of the rope remained erect, while the other portion lay on the ground. . . . The boy then began to climb the rope, hand over hand, with legs twisted round the rope in

the ordinary way of climbing. When he got to the top, the boy disappeared, but I could not tell the exact moment of disappearance. One seemed to be gradually aware that he had disappeared, but not able to fix the exact moment of disappearance. The conjuror then commenced to harangue the crowd and ask where the boy was. The boy then appeared in the open space, but I do not remember whether he descended the rope or came from the outside of the crowd.

The second report (Vol. XII., p. 30), written in 1904 by a lady whose name is withheld by request, describes the performance of the trick in 1897 by a "party of conjurers" outside the verandah of a hotel in Bombay.

One of them threw a rope into the air which hitched itself up to apparently nothing in the sky above; one could see the rope going straight up as far as one could see anything, and it certainly did not on being thrown up at once fall back to the earth again. A small boy then swarmed up this rope, becoming smaller and smaller, till he likewise vanished from sight, and a few minutes later bits of his (apparently mangled) remains fell from the sky, first an arm, then a leg, and so on till all his component parts had descended; these the juggler covered with a cloth, mumbled something or other, made a pass or two, and behold! there was the boy smiling and whole before us, and the rope was jerked off its invisible hook and rolled up, and the trick was done.

The jugglers were seated well below us on the open ground, with no attempt at concealment, with nothing about them but the very scant properties of an Indian conjuror (too well-known to require description).

It will be observed that of the three reports printed above, the least sensational is Lieut. Holmes', which is corroborated by his photograph. Mr. Burchett's report agrees with Lieut. Holmes' save that he estimates the rope at fifteen to twenty feet, whereas the photograph taken by Lieut. Holmes shows that upon the occasion when he witnessed the performance the length of the rope was only about ten feet, and Mr. Burchett speaks of the boy as having disappeared from the top of the rope, whereas Lieut. Holmes tells us that he "descended,"

presumably by means of the rope. Upon this point Mr. Burchett's statement falls more into line with the third report, made seven years after witnessing the trick; the boy is described as climbing to a great height, "becoming smaller and smaller until he likewise vanished from sight," and descending to earth apparently in pieces. This conclusion, which is one of the traditional features of the rope-trick, was apparently omitted upon the two occasions when Mr. Burchett and Lieut. Holmes witnessed the performance.

A comparison of the three reports given above suggests that some of the more sensational elements in the trick are to be explained by means of the usual arts of the conjuror, raising a certain expectation in the spectator's mind and distracting his attention at the crucial moment. For what actually occurred on one particular occasion the photograph taken by Lieut. Holmes is the clearest evidence with which we have so far met.

NOTES ON PERIODICALS.

Proceedings of the American Society for Psychical Research. Vol. XIII. August, 1919.

The number opens with an article by Dr. Hyslop which gives the results of a *questionnaire* he had circulated to test the allegation that the evidential matter about his relatives which he had obtained in his sittings with Mrs. Piper might have been due to chance coincidences. The *questionnaire* was very full and detailed, and Dr. Hyslop has no difficulty in showing on the returns that chance could not possibly have done what was claimed for it. But his argument is less convincing in this case than when he so ingeniously tested the value of the identifications of 'spirit'-communicators through mediums by the close parallelism of the messages sent by communicators in the flesh who were not allowed to give their names [cf. *Proc.*, Pt. XLI, Appendix A]: for it is clear that the *questionnaire* embodies only the 'hits' in the Piper messages.

The second article, by Dr. W. F. Prince, is devoted to a critical study of the 'Great Amherst Mystery.' It is shown conclusively that when due deduction is made for the defects in the quantity and quality of the evidence presented in Mr.

Walter Hubbell's book (now in its 55th thousand!) and its accounts are compared with the records in his original journal, the case conforms closely to the ordinary 'Poltergeist' type, with Esther Cox as the perpetrator of the mysterious pranks. Dr. Prince, however, does not accuse her of conscious fraud, but supposes that she was suffering at the time from 'dissociated' personality, due to the shock of an unpleasant experience she had had shortly before the manifestations began. Dr. Prince's fine study practically establishes this interpretation, but it is a pity that it is obscured by an unfortunate misprint on p. 118, where the vital date is given as 1879, instead of 1878 (cf. p. 126).

In the third article Dr. Hyslop gives an account of his investigation of a real estate broker at Lynn, Mass., who frequently suffered from veridical symbolic hallucinations referring to the character and occupation of strangers who visited his office. On being scientifically tested, his success was nothing like so great as the newspapers reported, and Dr. Hyslop's attempt to convert the apparent evidence for 'telepathy' into proof of 'spirit' agency by taking him to his medium Mrs. Chenoweth also did not yield anything very conclusive. But the case is undoubtedly of value as throwing light on the antecedents of 'mediumship.'

The last article is a translation of Dr. W. Mackenzie's account of the 'thinking dog,' Rolf of Mannheim, published in the *Archives de Psychologie de la Suisse Romande*, No. 52, December, 1913. This article was fully reported on in the Society's *Journal* for June, 1914. Now apparently, as there foreshadowed, evidence has been got showing that Rolf did not *understand* the intelligent responses he gave and that consequently the intelligence shown was not *his*. A certain Dr. Neumann (at a time which is unfortunately not stated, though it must have been before Frau Moekel died a year or two ago) tried *four* types of experiment upon Rolf, all of which gave consistent results. (1) When Dr. Neumann held the board on which the dog tapped his responses, the results were wholly negative. "No intelligence was manifested." (2) When Frau Moekel held it, but was ignorant of what the dog had to do, the answers were wrong. (3) When she, or one or more of her daughters knew, the answers were right. (4) When experiments of the third type were repeated in the absence of Frau Moekel, the dog at once failed to answer the questions he had answered correctly before. Dr. Mackenzie,

who very candidly sent a copy of Dr. Neumann's paper to Dr. Hyslop, is, not unnaturally, now afflicted with "very discomforting doubts about the actual genuineness of the *whole* lot of 'results' obtained with the Mannheim Dog," though he protests that "I have no *direct evidence* of any sort, about tricky communications that might have been exchanged between the Moekel children and their (now deceased) mother, such as to vitiate my own experiments." Still he thinks that "Mrs. Moekel, even in perfect honesty, may have undergone much self-suggestion," and apparently believes that he was tricked, although he allows his paper to be republished. There appears to be, moreover, no prospect of further investigations; for though Rolf is still alive, "he is said to be now completely negative" while Miss Luise Moekel, now married, has "lost all interest about the dog," and refuses to exhibit him any further. The *débâcle* seems as complete, and just, as that of the German Empire. And yet it is only fair to point out that, if we judge by the recorded evidence alone, neither are *all* of Rolf's achievements explained, nor is fraud (whether deliberate or as the amusement of an hysterical invalid) the only remaining explanation. Unlike Dr. Neumann, Dr. Mackenzie did succeed (according to himself) in getting intelligent answers from Rolf under conditions when no one was in a position to prompt him, as notably in the card experiments (cf. pp. 243, 251-3), in which he elaborately assures us only Rolf could have seen the cards. Other observers in *Tierseele* have made similar allegations (cf. *Journal*, June, 1914, p. 256). Theoretically also both these results and Neumann's are compatible with some combination of the telepathic and Maeterlinck's 'cosmic reservoir' hypothesis (cf. *Journal*, July, 1914, p. 272). But no doubt amid these perplexities most scientific men will accept Dr. Neumann's verdict as final, though he is apparently too cautious to allege fraud; they will prefer to believe that Dr. Mackenzie and the others who thought they had made sure they were dealing with Rolf's unaided intelligence, were careless observers and have not reported what actually happened. And unfortunately such mistakes are so common that no experienced psychical researcher will feel confident that they are wrong.

F. C. S. SCHILLER.

REVIEW.

Life after Death, Problems of the Future Life and its Nature.
By JAMES H. HYSLOP, Ph.D., LL.D. Kegan Paul, Trench,
Trubner & Co., Ltd. London, 1918. Pp. ix, 346.

There is no more indefatigable investigator of psychic matters than Dr. Hyslop, and both the quantity and the quality of his researches inspire respect, even in those who believe that the principle of the inverse ratio to some extent applies to them. In addition there is no one more ardent and assiduous in writing books to popularize his researches, and the present volume is only the last of a long series. But Dr. Hyslop would be more than human if he had not the defects of his qualities. Intensely conscious that he is struggling almost single-handed against the bias of the whole academic world, he is careless of condensation and style, and sometimes omits to pass the whole of his output through the critical filter. In the present volume nearly all that is of value is concentrated in the last five chapters, especially those on the 'difficulties of the problem' and 'the process of communicating.' The historical sketch of the beliefs in immortality in the first six chapters is very inadequate, and often misleading. For instance, this is how he introduces James's famous 'transmission' theory of the relation of body and soul and the origin of consciousness in an ultra-physical sphere. "It meant that, even though consciousness might be a function of the organism it might be transmitted to (*sic*) some other reality. . . . He recognized the law of transmission of motion and thought consciousness might conceivably be transferred in a similar way from the physical body (*sic*) to some other subject" (p. 156). He goes on (p. 157) to ascribe to James an "acceptance of the materialistic view that consciousness was a function of the brain or organism. Hence whatever sympathy he had with survival had to be indicated in a theory of transmission which seems to the present writer rank nonsense." So it does to the present reviewer; but the nonsense is Dr. Hyslop's, and suggests that if he ever read James's *Human Immortality* he has completely forgotten it and reconstructs its argument, as the German professor did his camel, out of his inner consciousness. Or rather out of the word 'transmission,' which he has unhappily equipped with the wrong prepositions. For James's 'transmission' was not a transmission "*from* the physical body *to* some other subject," but *through* the body *from* a spiritual sphere, and suggested that our minds "come from something mental that pre-exists" (*Human Immortality*, p. 58). Also James was careful to explain the ambiguity of 'function,' and to show that it might be *either* 'productive' or 'transmissive,' whereas Dr. Hyslop seems to confuse 'transmissive' with 'transitive' (p. 137).

Dr. Hyslop is on firmer ground when he discusses in the light of his abundant experience the modes of transmitting messages from the 'spirit' world, their interpretation and the nature of the spiritual existence thus revealed. He is emphatic in declaring his conviction that psychical research has accumulated evidence enough for him to "treat the hypothesis of survival as scientifically proved" (p. 233); but his main aim appears to be to discourage the inference that therefore 'spirit-communications' can be trusted to reveal the nature of the after life, and insists on the difficulties and complications of the process of communicating and the extent to which its products are coloured by the personality of the medium and liable to be vitiated by various sources of error. So that in the end little appears to him to be established, as yet, beyond the fact of survival, and his discussion is calculated to have a moderating influence alike on the credulity of those who are ready to swallow anything that authenticates itself in an abnormal manner, and on the presumption of those who make bold to reject whatever does not seem to them consonant with their preconceived notions of spiritual dignity and propriety.

In contending against these uncritical attitudes it is gratifying that Dr. Hyslop has considerably modernized the philosophic conceptions employed. A 'spirit' is no longer a simple (and therefore indiscernible) 'soul-substance' lurking behind the scenes but a 'stream of consciousness' that contrives to exist apart from the physical body. The invocation of idealism removes the traditional stumbling-block which the somewhat grotesque imitation of this world, apparently revealed by the messages, with spiritual replicas of houses, clothes, cigars, etc., used to constitute; indeed Dr. Hyslop is disposed to believe that *post mortem* existence is in 'a wholly mental world.' But he continues to think realistically about the absolute reality of our present world; whereas, if idealism is in order, nothing is easier than the suggestion that it too is relative to a mental condition, and so of a like nature with the 'spirit'-world which resembles it so much. In plainer language, if it is legitimate to suppose that the world of the 'spirit' messages is a dream-world, and if physical reality may appear to be possessed by dream-worlds, it may quite well be that our world is a further example of this and that our actual experience is of a dream-world too. We can get no assurance of its absolute reality, either from science, which presupposes the data of experience in constructing its world of physical reality, or from experience, which exhibits to us dream-worlds and transitions into and out of them. Consequently death as an experience might well seem like awakening from a dream, and whether we should believe ourselves to be passing into a more real world or lapsing deeper into nightmare, would depend only on the intrinsic character and value of the new existence as compared with the old. And obviously the

inherent difficulties of communication would remain precisely the same, whether we supposed that the denizens of a dream-world were trying to impose on people so wide awake as ourselves, or that more enlightened 'spirits' were trying to arouse *us* to higher realities: in either case they would have to be overcome before literal credence could be given to the information received.

They would have to be overcome to a far greater extent than they have been, before the communications themselves could be regarded as adequate proof even of the fact of survival. Dr. Hyslop's contrary conviction that to obtain supernormal knowledge of personal characteristics of the departed proves at least that they still exist and are concerned in its transmission, even though the bulk of the message may be grotesque or false, is surely too precarious; for a number of alternative interpretations have been, or may be, given of the apparent situation. To mention only one of the former, which though not very attractive or elevating in itself is of great antiquity and congenial with powerful interests—what if both the supernormal information and the mimicry of the departed should proceed from the craft and subtlety of the devil? It is clear that all the established churches, which naturally regard 'mediums' as doctors do unlicensed practitioners, must incline to this view, and notorious that the Church of Rome has always officially done so; moreover, metaphysical philosophers also are more likely to accept this theory, when cornered and forced to admit that *a priori* reasoning can determine *nothing* about a future life, than to take to patient scientific investigation of the alleged facts.¹ There is little likelihood therefore that the path of the psychical researcher will be made less arduous in the future than in the past, though there is much to be said for Dr. Hyslop's contention (p. 329) that "if our religious minds could have the courage to frankly abandon purely deductive methods, to make their peace with scientific method and to follow inductive methods, they would soon find their way out of the wilderness. They have everything to gain and nothing to lose by the appeal to facts instead of *a priori* definitions and deduction from premises including more than their evidence supplies. Prove immortality scientifically, and theism is most likely to follow as a natural consequence."

F. C. S. SCHILLER.

¹ Cf. Mr. Bradley's *Essays on Truth and Reality*, p. 440.

CORRECTION.

In the October number of the *Journal* the price of Dr. Crawford's book, *Experiments in Psychical Science*, was incorrectly given as 4s. 6d. The price is 6s. nett.

JOURNAL
OF THE
Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On WEDNESDAY, JANUARY 28th, 1920, at 5 p.m.,

WHEN A PAPER ENTITLED

“A Report on some ‘Book-Tests’ obtained
through Mrs. Leonard”

WILL BE READ BY

MRS. HENRY SIDGWICK.

N.B.—No Tickets of Admission are issued for this Meeting. Members
and Associates will be admitted on signing their names at the door.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Elected 17th November, 1919.

- Barcellos, A. M. S.**, 47 Hampstead Road, Wallasey, Cheshire.
Benson, E. F., 25 Brompton Square, London, S.W. 3.
Bond, Major W. C., O.B.E., Shalesbrook, Forest Row, Sussex.
Bush, E., 11 Silver Street, Wakefield, Yorks.
Hart, Mrs. H. Burcham, Eshott, Eastbury Road, Northwood, Middlesex.
Platt, Mrs. Evelyn, Kingwood, Thames Ditton, Surrey.
Thompson, Owen, K.C., 2 Arkwright Road, Hampstead, London, N.W. 3.
Wright, Captain A. F., Trent Valley House, Lichfield.
 BOND, MRS. W. C., Shalesbrook, Forest Row, Sussex.
 BROWN, LEO. M., P.O. Box 953, Mobile, Alabama, U.S.A.
 CLARK, MRS. CECIL, c/o Royal Bank of Canada, Port of Spain, Trinidad.
 HICHENS, MRS. W. LIONEL, 15 Buckingham Palace Gardens, London, S.W.
 JAMES, BRIG.-GENERAL C. H. L., C.B., C.M.G., United Service Club, London, S.W. 1.
 JOHNSON, MRS., Abbot's Bay, Nr. Keswick.
 LYELL, MAJOR A. G., 68 Upper Richmond Road, Putney, London, S.W. 15.
 SMITH, REV. WILLIAM J., St. Marnock's Manse, Kilmarnock.
 SOUTHERN, H., 24 Carholme Road, Forest Hill, London, S.E. 23.
 THRUPP, T. C., Claremont, Woodlands Road, Redhill, Surrey.

Elected 9th December, 1919.

- Carter, Mrs. H. A.**, Mena House, St. Erth, Hayle, Cornwall.
Davies, D. Berrington G., J.P., Parcygors, Llechryd, Cardiganshire.
Hobhouse, Mrs. Henry, 1 Airlie Gardens, London, W. 8.
Trethewy, A. W., 4 St. James's Place, London, S.W. 1.
 ALDEN, H. W., 21 Edison Avenue, Detroit, Michigan, U.S.A.

BONUS, A. R., Oxford and Cambridge Club, Pall Mall, London, S.W. 1.

HILLS, MISS H. D., 55 Windsor Road, Ealing, London, W. 5.

HOTBLACK, FRANK A., Fairfield, Hambledon, Hants.

MILLER, MRS. CAROLYN A., Gainesville, Florida, U.S.A.

TUSON, K. H., R.E., Camorta, St. Leonard's Road, Eastbourne.

WEINBERG, DR. A. A., Conservator of the Psychiatrical Laboratory, Helpersroostsingel 2, Groningen, Holland.

MEETINGS OF THE COUNCIL.

THE 166th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, November 17th, 1919, at 3.30 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Mr. J. G. Piddington, Mr. St. G. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Eight new Members and ten new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for October, 1919, were presented and taken as read.

A letter was read from Mr. Feilding, resigning his position as Honorary Secretary of the Society on account of his frequent absences from home. The Council accepted Mr. Feilding's resignation with much regret.

The Resolutions to be proposed at the Extraordinary General Meeting of the Society to be held at 4 p.m. on the same day were brought before the Council and approved.

The 167th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, December 9th, 1919, at 3.30 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Captain E. N. Bennett, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The proceedings of the Extraordinary General Meeting held on November 17th were read.

Four new Members and seven new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for November, 1919, were presented and taken as read.

EXTRAORDINARY GENERAL MEETINGS OF THE SOCIETY.

AN Extraordinary General Meeting of the Society was held at 20 Hanover Square, London, W., on Monday, November 17th, 1919, at 4 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Captain E. N. Bennett, Mr. H. B. Fitch, Mrs. Home, Miss S. Boucher James, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mrs. W. H. Salter, Miss F. R. Scatcherd, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Dr. V. J. Woolley (and by Proxy: Miss Balfour, the Rev. M. A. Bayfield, the Hon. Everard Feilding, Sir Oliver Lodge, Sir Lawrence Jones, and Dr. T. W. Mitchell); also Miss Isabel Newton, Secretary.

Notice of the Meeting and of the subjoined Resolutions was read.

THE RESOLUTIONS ABOVE REFERRED TO.

The following new Article shall be inserted after Article 11, namely:

11*a*. The Council shall have power in its discretion from time to time and for such period or periods as it shall deem expedient to suspend the election of Associates of the Society.

The following Articles shall be substituted for Articles 16, 17, and 21, namely:

16. The annual subscription payable by Members of the Society shall be Two Guineas or such larger sum as the Council may from time to time determine; provided that any member may compound for such annual subscriptions and become a Life Member upon making a single payment of an amount equal to ten times the Member's annual subscription for the time being.

17. The annual subscription payable by Associates of the Society shall be One Guinea or such larger sum not exceeding the amount of the subscription for the time being payable by Members of the Society as the Council may from time to time determine; provided that any Associate may compound for such annual subscriptions and become a Life Associate upon making a single payment of an amount equal to ten times the Associate's annual subscription for the time being.

21. Members and Associates shall be entitled to purchase all the periodical publications of the Society at half the price at which they are sold to the public.

The Hon. Treasurer, Mr. J. G. Piddington, moved that the said Resolutions be passed *en bloc*; the motion was seconded by Mr. Sydney C. Scott, and carried.

Notice was given that the said Resolutions would be submitted for confirmation as Special Resolutions to a further Extraordinary General Meeting of the Society to be held at 20 Hanover Square on Tuesday, December 9th, 1919, at 4 p.m.

AN Extraordinary General Meeting of the Society was held at 20 Hanover Square, London, W., on Tuesday, December 9th, 1919, at 4 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, The Rt. Hon. Gerald W. Balfour, The Rev. M. A. Bayfield, Captain E. N. Bennett, Mrs. Boustead, Mr. H. B. Fitch, Mrs. W. H. Salter, Miss Scatcherd, Dr. V. J. Woolley (and by Proxy: Sir W. F. Barrett, The Hon. Everard Feilding, Dr. T. W. Mitchell, Miss M. Radclyffe-Hall, Mrs. Henry Sidgwick, and (Una) Lady Troubridge); also Miss Isabel Newton, Secretary.

Notice of the Meeting and of the Resolutions that were passed at the Extraordinary General Meeting of the Society held on November 17th, 1919, was read.

The Minutes of the previous Extraordinary General Meeting were read and signed as correct.

The Resolutions which are given in detail in the Minutes of the preceding Extraordinary General Meeting were submitted for confirmation as Special Resolutions and carried unanimously.

CASE.

L. 1228. TELEPATHIC IMPRESSION.

THE following report of an impression apparently derived from a telepathic source received at the moment of waking, has been sent to us by Mr. B. Jordan-Smith, an Associate of the Society. In sending his first report of the case Mr. Jordan-Smith wrote as follows :

To the Editor of the JOURNAL OF THE S.P.R.

ORCHARDLEA,
GROSVENOR ROAD,
CAVERSHAM,
READING.

November, 27, 1919.

THE enclosed details I think come within the category of "Telepathy without Conscious Effort" and may be of use to you for publication in the *Journal*, or for the Society to keep.

Miss E. M. Thomas is a Birmingham friend of ours and staying at the above address for a few days. So far I have never tried any telepathic experiments with the lady.

After relating what she said was her dream, she modified it by saying that she was more or less in the stage of waking (half awake).

Mrs. Jordan-Smith confirms these statements as she was present at the time.

B. JORDAN-SMITH.

The following statements were enclosed with this letter :

November 26th, 1919 (written 10 a.m.)

I.

At 8.30 a.m. this morning at breakfast at the above address, Miss Ethel Thomas, a visitor, related what she said at the time was a dream, just on the point of waking up, as follows :

"I was counting the number of men and women going on board ship at Southampton, and the number was fifteen. I could almost tell who they were."

I mentioned that I thought that this was a case of "telepathy without conscious effort," and related that at 8.15 a.m. I was

shaving in an adjoining room, and counting up in my mind the number of people going on board ship on Thursday, and on a ship at Southampton, the same time. The total number was 15.

Mrs. Jordan-Smith just after I had shaved went into Miss Thomas's room to rouse her.

B. JORDAN-SMITH.

II.

November 26, 1919.

[I was] just dreaming when Mrs. B. Jordan-Smith called me this morning (or rather she came into my room and touched me and said: "Breakfast will soon be ready, but no hurry").

I got up, without hurry, and came down and found Mr. and Mrs. Jordan-Smith having breakfast. I said to Mrs. Jordan-Smith: "I was dreaming about a ship when you came and woke me." Mr. Jordan-Smith then took it up: "What about a ship?" he asked. "Oh," I replied, "it was just going from *Southampton*, and I stood by counting the people going aboard." "How many?" he asked.

"*Fifteen*," I replied.

He then told me that just before, and at the time Mrs. Jordan-Smith broke into my dream, he was shaving in bath-room, and was thinking over a ship sailing from *Southampton* next day, on which he had *fifteen passengers*.

ETHEL MARLER THOMAS.

(*witness*) ANNIE JORDAN-SMITH.

We then wrote to Mr. Jordan-Smith to enquire whether he could state that to the best of his belief no mention had been made in Miss Thomas's hearing of the fact that he had a ship sailing from Southampton on the following Thursday, and we also enquired whether Miss Thomas would have any general reason for associating with him a ship sailing from Southampton rather than another port. In reply we received the following answer from Mr. Jordan-Smith:

In reply to yours of the 2nd inst., *re* my experiences with Miss E. M. Thomas, "Telepathy without Conscious Effort."

The evening previous to this experience, I in no way mentioned about Passengers, Shipping or Southampton to Miss Thomas or any one at Orchardlea.

I passed your letter without comment this morning (December

3rd, 1919) to Mrs. Jordan Smith and on reading the same, she commented to me: "You never mentioned anything about Shipping then, and generally you never talk about your business."

I have no objection to my full name and address being used in connection with this.

I sent your letter on to Miss Thomas without comment, and herewith enclose her reply.

B. JORDAN SMITH.

The letter from Miss Thomas to which Mr. Jordan-Smith refers, was as follows:

127 BARCLAY ROAD,
BEARWOOD, BIRMINGHAM.
December 4th, 1919.

I HAVE read the letter from the Editor of the *S.P.R.* and will now answer his questions, which I think he has every right to ask, as personally I consider these instances no good at all as evidence, unless they are questioned and looked into from every point of view.

As far as I can remember during my thirteen days visit to your house, only one ship was mentioned and that was when you remarked you might have to go to *London* for the day to see some people off from some docks there, and I said, "Oh, if you go on a Friday be sure and visit the Caledonian Market," knowing your interest in antiques. I was not at all interested in the ship itself and can't even remember where it was going to. That was in the early part of my visit and the dream occurred on the last morning of my visit, the only morning in fact that I had breakfast with you; having got up early to go into town with Mrs. Jordan-Smith.

Re the day before (Tuesday [November 25, 1919]) I saw you at lunch-time, but you didn't come up to tea, and I decided not to go to the dancing-class with Mrs. Jordan-Smith, my foot being painful. I therefore spent the evening alone finishing a novel, and also looked at one or two humorous journals, with a view to getting ideas for my own art and work.

You and Mrs. Jordan-Smith returned about 10.35 and we had supper, talked about dancing and went to bed, my mind being set *very strongly* all the time upon my art work and getting ideas for same (I never draw ships or anything to do with ships, or the sea, as you know).

It was in fact only by the merest chance that I mentioned my dream to you at all, not being at all superstitious about dreams myself, or taking any notice of them.

I also think that names and addresses should be mentioned and he is quite at liberty to use mine.

ETHEL M. THOMAS.

It appears from the above statements that Miss Thomas had no special reason on the morning of Wednesday, November 26th, 1919, for thinking of a ship sailing from Southampton, and the further close coincidence between her waking impression and Mr. Jordan-Smith's thoughts, both in time and in contents, makes it difficult to ascribe the incident to chance.

We are indebted to Mr. and Mrs. Jordan-Smith and Miss Thomas for the trouble they have taken in this matter and for permission to print their names and addresses.

CORRESPONDENCE.

To the Editor of the JOURNAL OF THE S.P.R.

NOMENCLATURE.

I.

MADAM,—As suggested by the Rev. Percy Dearmer in his letter of Aug. 25th, there seems to be room for improvement in some of the terms more or less commonly used in connection with psychical research and it would no doubt be beneficial if a standard nomenclature could be agreed upon and authoritatively adopted before such terms become stereotyped in current literature. This is a matter which I think should be dealt with jointly by the Councils of the English and American Societies for Psychical Research.

With reference to a general name to cover the whole field of investigation, the terms "Spiritualism" and "Spiritism," as pointed out by Mr. Dearmer, are both undesirable, and moreover, as commonly used, they refer only to one branch of the subject. A further objection, to my mind, lies in their tendency to obscure the difference between soul (psyche) and spirit (pneuma) in the human trinity of body, soul and spirit. The two words are often employed so indiscriminately, that soul and spirit come to be regarded as identical. Regarding the investigations of the *S.P.R.*

as being relative to the soul, I think that for a general name for the whole subject, "Psychics" would best meet the case, as being the simplest and analogous to physics, mathematics, etc. Following this analogy, the corresponding adjective "psychical" should be adopted and the abbreviated form "psychic" should be dropped.

I am not quite sure whether the term "psycho-diaphory," for the phenomena or alleged phenomena of communication with another world, is put forward by Mr. Dearmer as a definite proposal, but if so, I think he must have overlooked the medical term "diaphoresis," used to signify sweating. This will probably be a fatal objection to the suggestion.

"Medium" ought certainly to be discarded entirely. In the Glossary at the commencement of *Human Personality*, Myers stated his preference for "automatist" or "sensitive," and of the two, the former seems the better, being free from implication as to the origin of the phenomena.

J. T. COOTE.

To the Editor of the JOURNAL OF THE S.P.R.

II.

MADAM,—Dr. Dearmer's letter in the October issue of the *Journal* raises a point of real importance.

As we are the Society for Psychical Research the subject which we investigate must obviously have a " ψ " in it.

The "*ology*" which properly belongs to use has been appropriated by others. I think, however, that "*psychics*" is still to let.

This term seems logically correct. As an analogy we have the *physical* society dealing with *physics*.

The objection is that the term "*psychic*" has been somewhat widely used to describe a sensitive or automatist. This use however is not very widely spread and can probably be suppressed in due course.

We can frame several nice long words on *psychics*, e.g. the study of "physical" phenomena becomes *psycho-dynamics*, a sensitive is *dia-psychic*, ordinary people are *adia-psychic*.

Undoubtedly the term *medium* should be eliminated but we are hardly likely to get any better substitutes than *sensitive* and *Automatist*.

The "really nice names for simple folk" are impossible of

attainment. All the simple nice names, and nasty ones too, have, like the simple houses, been taken long ago.

And *why* do we want names to "put into a sonnet"? Does the Reverend Doctor wish to see the terse prose of the S.P.R. proceedings give place to lyrics? If so, our poetical sub-liminals will have to write the papers as well as supply material for them.

G. E. WRIGHT.

To the Editor of the JOURNAL OF THE S.P.R.

III.

MADAM,—Mr. Percy Dearmer's letter of August 25, is very much to the point. Many people who are interested in Psychical Research do not call themselves spiritualists but would have no objection to be called Psychists (Greek, *Psuche*, the soul, *istes*, one who is skilled or has studied). Again, instead of talking of Spiritualism let us talk of Psychics (Greek, *Psuche*, the Soul, *ika*, things relating to), just as we do of Optics, things relating to the science of magnitudes.

There is much more in a name than many realise, and a general adoption of the above would raise the whole subject in the opinion of the public to a scientific plane.

J. ARTHUR FINDLAY.

[We print the above selection from the letters which have reached us on this subject. The suggestion that the terms "psychism" or "psychics" should be used has been made by other correspondents also.—ED.]

REVIEW.

My Commonplace Book. By J. T. HACKETT. T. Fisher Unwin.
12s. 6d. net.

Mr. Hackett, who has been an Associate of the Society for many years, has, in the intervals of practising as a lawyer in Australia, compiled a very interesting selection of those passages in literature which have particularly attracted his attention. Mr. Hackett was an intimate friend, from his youth upwards, of Dr. Richard Hodgson, to whose enthusiastic work the Society owed much in its earlier days, and, as he tells us in his Preface,

about one-third of the main quotations... came direct from Hodgson. He left Australia in 1877, but we maintained a voluminous corre-

spendence until 1886. . . . Thus directly and indirectly Hodgson has much to do with the book, and, if it had been practicable, I would have placed his name on the title-page.

This circumstance will give the book a special interest to members of the Society, who will find much in it to attract them on other grounds. It contains a wide and varied selection from authors of different periods, but especially from authors writing in "the seventies and eighties" of the last century, concerning many of whom, since they have fallen out of sight in recent years, the reader will be glad to have his memory refreshed.

Besides the quotations, Mr. Hackett has introduced many notes and comments of his own. Thus to the well-known passage in which Myers explains how he came to find the Hellenic ideal of life inadequate, he appends an interesting, if contentious, expression of his own views on the subject.

All profits derived from the sale of the book will be paid to the Red Cross Fund.

H. DE G. S.

JOURNAL

OF THE

Society for Psychical Research.

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NEW MEMBERS.

- Brown, William, M.D., D.Sc.**, 14 Welbeck Street, Cavendish Square, London, W. 1.
- Fisher, Mrs. C. D. Corbett**, 11 Upper Cheyne Row, Chelsea, London, S.W. 3.
- Heyer, Dr. J. C.**, 83 Nic. Maesstreet, Amsterdam, Holland.
- Holmyard, Roy**, 5 Hedgerow Lane, Clifton, Cincinnati, Ohio, U.S.A.
- Mackie, John**, Surgeon, Ockbrook, Nr. Derby.
- Millard, C. Killick, M.D.**, Groby Road, Leicester.
- Roach, O. A.**, 401 Cedar Street, San Antonio, Texas, U.S.A.
- Robson, Miss E. M. U.**, 35A Charlwood Street, London, S.W. 1.
- Salter, F. R.**, Magdalene College, Cambridge.
- Summerson, F. C.**, St. Bernards, Lancing, Sussex.
- Van Loon, Dr. F. H.**, c/o Hoofdbureau B.G.D., Weltevreden, Java.
- Warner, Rev. D. V.**, 42 Belsize Park, Hampstead, London, N.W. 3.
- Whitfield, A. Stanton, F.R.H.S.**, High Street, Walsall, Staffs.
- Wood, Richard**, Roseville, Sunday's Well, Cork.
- Woolley, F. Duke, M.D.**, 13 Maresfield Gardens, Hampstead, London, N.W. 3.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Wednesday, January 28th, 1920, at 3.15 p.m., THE RIGHT HON. GERALD W.

BALFOUR in the chair. Other Members present were: Lady Anderson, Colonel C. E. Baddeley, Mr. W. W. Baggally, Sir William Barrett, the Rev. M. A. Bayfield, Captain P. E. Beavis, Captain E. N. Bennett, Mrs. Boustead, Captain C. Cave, Miss Corry, Miss Cotterell, Mrs. Courage, the Hon. E. Feilding, Mr. Hugh B. Fitch, Rev. W. S. Irving, Sir Lawrence J. Jones, Mr. F. A. Leaf, Mrs. Oldham, Mr. J. G. Piddington, Miss Radclyffe-Hall, Lady Rayleigh, Mr. W. H. Salter, Mrs. W. H. Salter, Miss Scatcherd, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. W. Whately Smith, Lady Troubridge, Miss Upton, Lieut.-Colonel L. P. Winby, and Dr. V. J. Woolley.

The Report of the Council for 1919, printed below, was read. The audited account of income and expenditure for the year 1919, also printed below, was presented and taken as read.

MRS. LEILA BOUSTEAD, who had given notice of her intention to speak, rose and spoke as follows:

MRS. BOUSTEAD said she was present on behalf of a large number of Members and Associates who felt convinced, as she long had, that dissatisfaction exists with regard to the methods of the Society. She had invited correspondence on the question and had received a great number of letters, all practically without exception endorsing her views of the discontent at the lethargic state of the Society. That morning she had received a letter from an important Member, Sir Arthur Conan Doyle, stating that he would support the resolution.

The Society's sound and critical methods were well-known; it was called a Society for Research, but she submitted that too little research work was done. The *Journal* was often full of matter that was valueless and uninteresting.

Another subject upon which reform was desired was the papers read to the Society. She put in a plea for simpler papers. Those by leading lights in psychical research, men whose names did not require to be mentioned, had always been interesting and to the point. But they had heard some papers which were not. One, of a medical nature on the conscious and unconscious complexes, was most technical and could be followed only by the deepest scientists.

The S.P.R. had fallen into a rut of lethargy and had adopted a non-progressive policy. The whole subject of psychical

research had become one of the burning questions of the day and people would no longer be content with such slow methods.

Mrs. Boustead suggested that new members should be elected on to the Council and should be people who had leisure to give time to the work, which many of those now on the Council had not. For this reason she suggested that half the new members should be women.

She also suggested that more research officers should be appointed, not necessarily paid; such officers to be elected from the Members and Associates according to their ability.

She asked why the experiments of Dr. Crawford at Belfast had not been taken up. These well-attested physical phenomena should long since have engaged the attention of the Society, and she would ask why such things were neglected.

She suggested that several well-known mediums should be investigated and reports published. She knew that for this purpose money was necessary, but if the Society was not a wealthy one that was its own fault. If things were on a more progressive footing, a large membership would come in. As it was, members resigned. She was sure many people would come forward with funds if the work were more active.

Mrs. Boustead then proposed to submit a Resolution to the meeting. The Chairman (Mr. G. W. Balfour) pointed out that no notice of the Resolution had been given and no copy of it sent to the Secretary, although it appeared to be more or less in the nature of a vote of censure on the Council. It was doubtful whether such a Resolution would be in order, at all events at this stage of the proceedings. He thought however that Mrs. Boustead might be allowed to put it before the meeting as an amendment to the Report.

It was then proposed by Mrs. Boustead and seconded by Colonel Baddeley that the following Resolution should be passed as an amendment to the Report:

“Whilst fully recognising the importance of critical and cautious investigation into psychical research, and the permanent value of the work done already by the S.P.R., we think the time has come for a more active and progressive policy. The impression widely exists that the official attitude of the S.P.R. (negative rather than positive) is more that of a detec-

tive, anxious to expose fraud, than that of an open-minded investigator.

Accordingly we desire the addition of new members on to the Council, who will inspire a more active spirit into the Society; also the appointment of at least one additional Research Officer, with or without remuneration, who will give a patient and sympathetic enquiry into all evidence submitted by members and others."

COLONEL BADDELEY said that he had talked the matter over with members of the Society and they gave it as their opinion that there was not a close enough connexion in the Society between the various members scattered about the country; it was thought that if there were a closer connexion many would be willing to do work and more research would be done.

The Society inevitably had split up into certain groups of thought and it was desirable that work should be carried out in all these groups. One group included those whose evidence tended towards the spiritualistic hypothesis. A second group thought that most of the phenomena could be explained by abnormal psychological processes, but agreed there was a large supernormal residue. A third group had not found evidence for any extraneous phenomena whatever. It was a pity that the Society should carry out its research along only one of these lines; it should be carried out along each.

MR. EVERARD FEILDING asked along which line it *was* carried out, but Colonel Baddeley said that this was rather an invidious question.

(UNA) LADY TROUBRIDGE said that, in reply to Mrs. Boustead, she and Miss Radclyffe-Hall had only been members of the Society a short time when they came to the Secretary with some reports; they received every encouragement and assistance and were very shortly asked to read the paper which had recently been published.

SIR WILLIAM F. BARRETT said he had had many letters from Members and Associates urging a more active policy, but he wanted emphatically to say to those who might be dissatisfied with the somewhat slow and cautious methods of the Society that any attempt to depart in the slightest way from the strictly scientific proceedings of the Society, or from

the fundamental basis upon which the Society was founded would meet with the most strenuous opposition on his part and on the part of many others.

COLONEL BADDELEY interposed to say that he was not complaining of the critical and sound basis upon which the Society worked. The work of the Society was excellent, so far as it went, but it did not go far enough.

SIR WILLIAM BARRETT (resuming) said that a crisis had arisen in the history of the Society in its very early years. Certain influential members were anxious that the Society should proceed more rapidly and approach more nearly to what they regarded as the spiritualistic standpoint. Their views did not meet with the approval of the Council at the time and several of them resigned. But to the views they advocated the Society had steadily approached. You could not hurry psychical research and you must not expect rapid progress.

CAPTAIN BENNETT said that, with regard to the investigation of sporadic hauntings, the failure to investigate was often due to the fact that the number of people able and willing to undertake these researches was limited. If those members who would give a general undertaking to do this work, if possible, would send in their names to the Secretary, interest in the Society would be spread over a larger area and good work would be done.

MR. BAGGALLY said he could speak from many years' experience of investigating haunted houses, etc. It was necessary to have experienced investigators.

MR. BAYFIELD said that the Resolution contained extraordinary demands and he did not see how any Society could vote on all this at once.

As to the cry of discouragement by the officers of the Society he believed it was to be found in the prospectus of rules that they earnestly asked all members to do all they could for the Society. The complaint, he thought, was that members would not do enough. The Society had welcomed all that its members would do.

Secondly, as Mr. Baggally had stated, very few people were capable of carrying on well a difficult investigation. The Society would find itself in an extremely false position if it

appointed a member who was unqualified and unsuitable for official research. An incapable investigator would damage the prestige of the Society. Its position in the eyes of the public depended very largely on the fact that it was careful, sober and deliberate.

MR. WHATELY SMITH said he would like to answer one specific point which Mrs. Boustead had made. With regard to Dr. Crawford's experiments, the Society, he believed, had got into touch with Dr. Crawford three years ago and had tried to enquire into the phenomena. Two years ago there had been a suggestion that he himself and two members of the Council should go over to Belfast to have sittings. But Dr. Crawford had not agreed to this and up to the present was not willing that any other investigators should take part in the case.

MR. FEILDING endorsed what Mr. Whately Smith had said about the attitude of Dr. Crawford. His reason for refusing an investigation was that he was engaged on a series of experiments on one or two points, upon which he was anxious to satisfy himself before admitting the public in any way.

Mr. Feilding also drew attention to the great amount of work that was done without there being anything to show for it. He said that having been Honorary Secretary for a number of years he had seen that a great many cases could never be brought to the point at which any report upon them was possible; he himself had been recently investigating a case of that sort. He doubted whether, even if Mrs. Boustead's suggestion of appointing another research officer were carried out, it would make much difference in the work of the Society.

After some remarks by the CHAIRMAN on the importance of maintaining the high scientific standard of the Society, the Resolution was put to the Meeting as an amendment to the Report and was defeated by a large majority, only five persons voting for it: the Report was then adopted.

The Chairman announced that the five retiring Members of the Council offered themselves for re-election, and that to fill a further vacancy, caused by the previous retirement of Dr. Milne Bramwell, Dr. L. P. Jacks, late President of the Society and at present a co-opted member of Council, was

proposed by Mrs. Henry Sidgwick and seconded by Mr. J. G. Piddington. No other nominations having been received, the following were declared to be duly elected Members of the Council: Sir William Barrett, The Hon. Everard Feilding, Dr. L. P. Jacks, Professor Gilbert Murray, Mr. J. G. Piddington, Dr. F. C. S. Schiller.

MEETINGS OF THE COUNCIL.

THE 168th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, January 28th, 1920, at 2.30 p.m.; THE RT. HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Rev. M. A. Bayfield, Captain E. N. Bennett, Hon. Everard Feilding, Sir Lawrence Jones, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Miss I. Newton, Secretary.

The Minutes of the last Meeting were read and signed as correct.

The Council filled the vacant place among their elected members, caused by the death of Lord Rayleigh, by appointing to it Dr. T. W. Mitchell, hitherto a co-opted member.

As a result of the increase in the cost of the production of the *Proceedings* and *Journal* and in other expenses of the Society, the Council decided, on the Hon. Treasurer's proposal, to suspend the election of new Associates.

The Report of the Council was considered, and approved as amended, for the year 1919.

The 169th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, January 28th, 1920, immediately after the Annual General Meeting; THE RT. HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Captain E. N. Bennett, Hon. Everard Feilding, Sir Lawrence Jones, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Mrs. Salter, Editor, and Miss I. Newton, Secretary.

Dr. William M'Dougall, F.R.S., was elected President of the Society for the year 1920.

Mr. J. G. Piddington was re-elected Hon. Treasurer; Mrs. Henry Sidgwick, Hon. Secretary; and Mr. John Avery, Auditor, for the current year.

The following were co-opted as Members of the Council for the year 1920: the Rev. M. A. Bayfield, Sir George Beilby, F.R.S., Mr. G. Lowes Dickinson, Sir Lawrence Jones, Mr. W. H. Salter, Dr. V. J. Woolley, and Dr. M. B. Wright.

Committees were elected as follows:

Committee of Reference and Publication.—The Rt. Hon. Gerald W. Balfour, Sir William F. Barrett, the Rev. M. A. Bayfield, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, and Mrs. H. Sidgwick.

Library Committee.—Sir William Barrett, the Hon. Everard Feilding, Dr. T. W. Mitchell, and Mr. J. G. Piddington.

House and Finance Committee.—Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, and Mr. Sydney C. Scott.

Corresponding Members and Honorary Associates were elected for the year 1920.

Fifteen new Members were elected. Their names and addresses are given above.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

The 61st Private Meeting of the Society for Members and Associates only was held in the Council Chamber, at 20 Hanover Square, London, W., on Wednesday, January 28th, 1920, at 5 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair.

MRS. W. H. SALTER read selections from a paper by MRS. HENRY SIDGWICK on "A Report on Some Book Tests obtained through Mrs. Leonard." It is hoped that the full paper will be published later in the *Proceedings*.

REPORT OF THE COUNCIL FOR THE YEAR 1919.

IN our Report for 1918 we drew attention to the fact that the total membership of the Society which, as a result of

the war, showed a marked decrease during the years 1914, 1915, and 1916, had since then been increasing. It is satisfactory to be able to report a further substantial increase of 99 during the past year. Seventy-three new Members have been elected, the average annual number elected during the previous nine years being 27, and 17 Associates have become Members, of whom a considerable proportion have taken this step as a result of the appeal for donations towards the cost of printing; 116 new Associates have been elected and 8 Members have become Associates. The unusually large number of Members elected in proportion to Associates is a point of some interest in view of the financial position discussed below. The losses from death during the past year, 8 Members and 20 Associates, have been exceptionally large; the losses from resignations and failure to renew subscriptions amount to 19 Members and 43 Associates.

The total membership of the Society now stands at 1305, of whom 403 are Members and 902 Associates, as compared with 290 Members and 953 Associates at the end of 1913, the last year before the war.

Evidence of the increased interest taken in the Society's work can also be derived from the more frequent use made of the Library, and from the sale of publications. As regards the Library, the total number of books borrowed during the last two years exceeds the total number borrowed during the preceding four. The total amount realised during the past year by the sale of publications in this country is £49 16s. 0d. by sales to the general public, £111 0s. 10d. by sales at half-price to Members and Associates. Thus the unusually large sum of £104 15s. 9d. obtained by sales to Members and Associates in 1918, has been exceeded. More significance attaches to these figures when we remember that they are not affected by the recent increase in the price of publications and that the output of the Society has again been small. The sum of £8 13s. 0d. has been realised by sales in America.

Lord Rayleigh was elected President of the Society last January and gave his Presidential Address in April. His lamented death in June has left us for some months without a President, as it seemed better not to fill the vacancy till the usual time. The Society is to be congratulated that their

presidential chair was filled by so eminent a man of science, even for a short time, and it will be a lasting honour to us to have his name on the roll of ex-Presidents.

The Society has suffered another loss of a much valued member in the death of Sir William Crookes, a former President and Vice-President.

The Society will regret the retirement of the Hon. Everard Feilding from the post of Honorary Secretary which he has held since 1903. Mr. Feilding has been abroad for the greater part of the last five years, and is rather frequently called abroad by business, and he thinks he can serve the Society as an ordinary member of the Council as well as he could in the capacity of Honorary Secretary. For the moment the Council have not filled his place.

The retirement from the Council of Dr. Milne Bramwell, after giving us for many years the benefit of his support, leaves a vacancy on that body. Dr. Bramwell would have retired in rotation after this Meeting, which has the duty of filling his place and that of the five other members of the Council who retire in rotation.

The casual vacancy on the Council caused by the death of Lord Rayleigh has been filled by the Council itself, under Article 33, by the election of Dr. T. W. Mitchell, previously a co-opted member. Dr. Mitchell's services to the Society are well known.

The expense of printing has continued to be a subject of anxiety to the Council. The generous help they have received from Members and Associates in donations (£91 9s. 0d. during 1919, including £50 from Mrs. Salter, and taking 1918 and 1919 together about £206) and the additional subscriptions received from those Associates who have become Members, prevent immediate financial difficulty. But it now appears probable that the larger part of the expenses of printing, that depending on labour, is likely to remain at its present high level. Other expenses, such as salaries, are rising, and presently rent will also rise. It would be impossible to go on indefinitely appealing for donations, and the Council feel that some way of permanently increasing the available income must if possible be found. If we divide expenses by the number of Members and Associates of the Society, we find

that the share per head is considerably over the guinea paid by Associates, and the Council have decided that for the present at least, it will be best to try the experiment of electing no *new* Associates, hoping that most of those who would have joined as Associates will be willing to join as Members. The elasticity secured by the changes lately made by the Society in its Articles of Association renders this arrangement possible. Existing Associates will continue as before. It is also proposed to raise the price of both current and past Parts of *Proceedings* to outsiders. The half-price paid by Members for extra copies or back Parts will of course go up automatically at the same time.

The Council hope that these arrangements may secure the necessary increase of revenue. If they do not, other steps will have to be taken to enable the Society to carry on its work; but the Council are reluctant either to raise the fees paid by existing Members and Associates or to reduce the output of work or publications, if it can be avoided.

The accounts for 1919, like those for 1918, look more favourable than they should because the amount of matter published during both years has been small. Only one Part of *Proceedings* was actually issued in 1919. This has been partly due to printer's delays and partly to other difficulties. The result is a considerable accumulation of matter for publication, the first instalment of which is Part 78, completing when the Index is ready Vol. XXX., which has been circulated this month. Two further Parts should appear shortly, for we have waiting for publication Dr. Mitchell's paper on the Doris Fischer Case, read in 1918; the Report on the Sitzings with Mrs. Leonard arranged by the Society which was read in part in January 1919; Dr. Jung's paper read in July 1919; and Mr. Hubert Wales' paper read in part in October 1919; besides other matter.

The return of peace has, as we hoped, led to marked signs of increasing activity in Psychical Research, and the advent of a greater number of competent workers into the field is likely to increase the amount of work done. Not that we can reasonably expect much more rapid progress in systematizing the knowledge acquired. That this should be done is of course of the utmost importance, but progress

in it must almost necessarily be slow if it is to be good, and in order to secure a sound basis for interpretation further accumulation of empirical knowledge both by experiment and observation is greatly needed. It is in the accumulation of this that more workers are especially needed. As members of the Society well know, however, mere goodwill in an investigator is not enough. Neither spontaneous cases, nor experiments, are of much use unless carefully observed and recorded, and to do this well some experience is usually needed, as, without it, points which it is important to look out for and record are not always realised. Some good work may lose its value in this way. But it is also to be observed that work well done may sometimes have to remain in the archives of the Society unpublished and unprinted. This may easily happen in negative cases, for if investigation leads to the conclusion that there has probably been trickery or self-deception it is often impossible to say so publicly without giving pain or annoyance to people who have perhaps taken special pains to give facilities for investigation. This kind of disappointment is not perhaps very important, because though the particulars of such a case may be helpful in other investigations, it is of course positive evidence that we are in search of. Another and more regrettable disappointment occurs when an investigator is unable to look into a case with sufficient thoroughness to make his researches of use; or when having obtained all the available evidence he is unable to make up his own mind on the conclusion to be drawn.

All this is perhaps something of a digression from a report on the work of the year, but the Council is anxious it should be fully understood that not all the investigations conducted can be included in the publications of the Society.

The widespread interest taken recently in psychical research and in "spiritualism" has resulted in an increased number of interviews with people visiting the Society's rooms in search of information and advice, which has been freely given. This is a kind of work which has little immediate result, but from which both the public and the Society are likely in the long run to benefit.

All spontaneous cases or experiments that are sent to us

with permission to print, if they seem to come up to the evidential standard required, are printed in the *Journal* or find their way into papers in the *Proceedings*.

It is perhaps a symptom of increasing help received by the Council from members of the Society, and an earnest of still more in the future, that we have during 1919 had nine good spontaneous cases to print in the *Journal* as against six in 1918 and seven in 1917. These nine, except a premonitory case, are all recent, and have been recorded at intervals of a fortnight to ten months of their occurrence, and—what is interesting—four of them were apparitions at the time of death, a kind of case important in itself and valuable because of the definiteness of the coincidence. The Council also attach great importance to the piece of research carried out by Mr. Hubert Wales independently and on his own initiative. If more members could find opportunity for equally valuable work the Society would greatly benefit.

The Society was glad to have the opportunity last summer of hearing a paper from Dr. C. G. Jung, which, it is hoped, will shortly be published in *Proceedings*. Much of the work which is being done now in other branches of psychology has an obvious bearing upon psychical research and anything which conduces to a *rapprochement* between workers outside our immediate circle is all the more desirable now that our own Medical Section has been suspended, as explained in the *Journal* for November-December.

The Society's American Agents, the W. B. Clarke Co., having retired from business, the F. W. Faxon Co. have now been appointed in their place and are conducting the business actively and efficiently.

The Council have made arrangement for an investigation of the medium known as "Eva C.," of whose phenomena so much has been written by Dr. von Schrenck-Notzing and by Madame Bisson, the lady with whom Eva C. lives. The published reports, including Dr. von Schrenck-Notzing's book, were reviewed by Mrs. Salter in *Proceedings*, Vol. XXVII., p. 333, in 1914. The phenomena are curious and puzzling and so far, as we think must be admitted, somewhat inconclusive. But there are indications of some unexplained physiological or psychical phenomena, which need further elucidation. Madame

ACCOUNT OF RECEIPTS AND EXPENDITURE

10

FOR THE YEAR ENDING DECEMBER 31ST, 1919.

iii.

[illegible]

MEMORANDUM OF ASSETS.

GENERAL FUND.

£892 3 0	Midland Railway 2½% Preference Stock.
£520 0 0	East India Railway Deferred Annuity.
£1,540 0 0	East India Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175 4%	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
£225	Consolidated Ordinary Shares of £1 each in the Prescott Gas Co.
£100 4%	Preference Stock of the Prescott Gas Co.
£800	York Corporation 3% Stock.
£1,200	Southern Nigeria 3½% Government Stock.
£1,500	Midland Railway 2½% Debenture Stock.
£251 14 11	3½% Victoria Government Stock.
£62 19 0	2½% Consolidated Stock.
£58 11 2	2½% National Debt Annuities.

Edmund Gurney
Library Fund.

ENDOWMENT FUND.

£1,260 0 0	Caledonian Railway 4% Preference Stock.
£998 0 0	Lancashire & Yorkshire Railway 4% Preference Stock.
£1,260 0 0	East India Railway 4½% Irredeemable Debenture Stock.
£260 0 0	East India Railway 3½% Debenture Stock.
£1,055 0 0	Great Western Railway 5% Rent Charge Stock.
£908 0 11	India 3½% Stock.
£1,797 0 0	Great Eastern Railway 4% Debenture Stock.
£850 0 0	War Loan 5% 1929.
£450 0 0	National War Bonds 5% 1927.
£400 0 0	" " 4% 1928.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1919.

RECEIVED.		PAID.	
Balance in hand, December 31st, 1918,	- - - £463 10 11	Purchase of War Bonds,	- - - £406 0 0
Interest on Investments,	- - - 293 18 2	Income Tax on War Loan for 1918,	- - - 9 9 0
		Balance in hand, December 31st, 1919,	- - - 342 0 1
	<u>£757 9 1</u>		<u>£757 9 1</u>

We have examined the above Accounts and compared them with the Society's Cash Book, Receipt Books and Vouchers, and certify that they are in accordance therewith. We have also verified the Investments of the General and Endowment Funds as set forth in the above Statement.

52 Coleman Street, London, E.C., January 24th, 1920.

Miall, Wilkins, Avery & Co., Chartered Accountants.

Bisson and Eva C. have accepted an invitation to come to England next month for a few weeks' stay, and a small Committee consisting of Mrs. Salter, Mr. Feilding and Mr. Whately Smith has been appointed to make the necessary arrangements for the investigation, and to invite the assistance of such sub-committees of doctors and others as may seem advisable for the purpose.

Part 77 of *Proceedings* was published in July 1919, and Part 78, dated December 1919, has appeared this month.

The number of Meetings for the reading of papers etc. held during the year was five.

On January 31st, at a Private Meeting of Members and Associates, Mrs. Salter read a paper on "A Report on the Trance-phenomena of Mrs. Leonard."

On April 11th, at a General Meeting, Lord Rayleigh gave his Presidential Address.

On July 4th, at a General Meeting, Dr. C. G. Jung of Zürich gave an address on "The Psychological Foundations of the Belief in Spirits."

On November 7th, at a Private Meeting, extracts from Mr. Hubert Wales' paper on "Some Experiments in Thought-Transference without Conscious Agency," were read by Mrs. Salter.

On December 9th, at a General Meeting, Papers commemorative of Lord Rayleigh and Sir William Crookes were read by Sir Oliver Lodge and Sir William Barrett respectively.

NOTICES.

A member of the Society is at present conducting some experiments in dowsing for water in the neighbourhood of London. Any Members or Associates who have had some definite experience apparently indicating that they possess a faculty for dowsing, and who are willing to take part in these experiments, are invited to communicate with the Secretary, at 20 Hanover Square, London, W. 1, who will forward their letters to the experimenter.

A group of experimenters have lately received by means of various kinds of automatism a series of quotations which, it is

suggested, may form part of some cross-correspondences. If any other persons have had similar results, they are invited to communicate with the Norwegian Society for Psychical Research, 22 Nordahl Brunsgade, Christiania, Norway.

CASE.

P. 292.

PREMONITORY DREAM.

THE following case of an apparently prophetic dream was first reported in *Light*, September 13, 1919; the names and addresses of those concerned are known to us, but by request pseudonyms are used here.

It appeared from the statement in *Light* that Miss Jameson (pseudonym) dreamt of her fiancé's death a few days before it occurred, when he was in apparently good health. In reply to a letter from the Secretary asking for further details and corroborative evidence, Miss Jameson wrote as follows:

[Received *September 15, 1919.*]

In answer to your letter of the 12th, I had the dream which I wrote about on the 2nd [of August, 1919], and told my mother about it on the 4th, as I had thought it unlucky and did not like to mention it before. My fiancé and I spent the day together on the 5th, and he was perfectly well seemingly—which will prove to you that he appeared in perfect health—and on the following day—the 6th, he died.

If there are any more details you would like to know, I will give them, but I would prefer, for private reasons, that my full name should not appear in anything public. G. B. [JAMESON].

To this letter Mrs. Jameson's signature was appended thus:

Certified correct.

[GWENDOLINE B. JAMESON.]

In reply to a further enquiry Miss Jameson wrote again thus:

[Postmark, *September 18, 1919.*]

In answer to your letter of the 16th, I am afraid there is little I can add about that dream. I have already mentioned that I went to bed as usual on the 2nd [of August, 1919] (not having eaten anything or thought of anything likely to cause a nightmare) and dreamt that I was beside a grave and something said in my head, "It is [Leonard]." As the funeral party

advanced I noticed Mr. V. and Mr. L. (two of his greatest friends) among the followers; when the burial was over and as they all moved away, I stumbled away from the grave and someone took my arm. On turning round I found it was Mr. L. This was my dream and it came true in every detail on the day that [Leonard] was buried. I enclose my mother's account of it. You ask if I have ever before had any psychic experience, I have had a few minor ones, but none which could be considered evidential.

G. B. [JAMESON].

With this letter was enclosed the following corroborative statement from Mrs. Jameson:

My daughter told of her dream on the Monday [August 4, 1919], adding that she had felt first of all disinclined to, as it seemed a very unlucky dream. She was rather nervous about it, and told it to me in detail as in the account in *Light*. She often dreams vividly, and I remember that some have come true before, though I cannot recall exactly what they were.

[GWENDOLINE B. JAMESON].

We then wrote to Miss Jameson to ask for a statement concerning the cause of her fiancé's death in order to establish the point that there had been no reason to anticipate it. We also asked for some press notice giving the date of the death. In reply Miss Jameson wrote thus:

[Received September 25, 1919.]

I thank you for your letter of the 22nd. The first thing necessary to complete the case I can tell you now. The verdict of the cause of my fiancé's death was "Angina Pectoris and heart in a state of Fatty Degeneration." None of his friends, nor myself, nor even [Leonard] himself had the slightest idea that he had any disease of the heart, as, having always seemed normal, he was not medically attended at *any* time. As for the notice of his death, I am trying to obtain one through the Press Cutting Association and will send it as soon as it arrives.

G. B. [JAMESON].

A report of Mr. T——'s death appeared in one of the daily papers of August 8, 1919. We print the report below with a few alterations to conceal the identity of Mr. T——.

Afternoon visitors to the —— on Wednesday [August 6, 1919] were shocked by the sudden death of [Mr. T——.] [A certain

part of the entertainment] had just been completed, when [Mr. T——] collapsed in his chair and died of heart failure.

It will be seen from the above report of the case that at the time of Miss Jameson's dream neither she nor any one else had any conscious knowledge that Mr. T——'s death was likely to occur soon. At the same time the physical conditions which caused his death were actually in existence at the time of the dream, and therefore we cannot exclude the possibility that some knowledge of them *might* have been derived either by unconscious observation, or telepathically from Mr. T—— himself, who may have had some subconscious knowledge of his physical state.

CORRESPONDENCE.

To the Editor of the JOURNAL OF THE S.P.R.

A SUGGESTED NEW TEST FOR EVIDENCE OF SURVIVAL.

MADAM,—It has occurred to me that experiments on the lines indicated below might provide evidence of survival of a type somewhat different from those with which we are familiar.

The evidence hitherto studied by the Society has depended on the display by the ostensible communicator of knowledge, ability or initiative beyond the powers of the automatists concerned, but characteristic of the communicator as known in life. The obstacle in the way of accepting such evidence as conclusive lies in the impossibility of assigning precise superior limits to the scope of telepathy and subliminal mental activity, and some test is clearly needed which shall be as uniquely characteristic of the communicator's *mind* as a thumb-print, or a set of anthropometrical measurements, would be of his *body*.

I suggest that a close approximation to this might be obtained by an adaptation of the "word-association" test sometimes used by psychoanalysts to discover the suppressed cause of nervous disorders. In this method a list of, say, one hundred words is read out and the patient is asked to reply to each with whatever word or idea first comes into his mind. These reactions are stated to be characteristic of the patient, and, in the light of psycho-analytic experience, they frequently afford a clue to the cause of the trouble.

For our purposes the procedure would be somewhat as follows:—

A list of standard words would be prepared and persons willing to participate in the test would be asked to "react" to them in the manner described above. The reactions would be recorded and preserved, but should be known only to the person tested.

The same test would be applied to the automatists who work under the supervision of the Society.

If, after death, one of the tested persons purported to communicate, he would be asked to react afresh to the same list of words and these new reactions would be compared with those given by him before his death.

If the two sets of reactions were found to be (a) identical or unmistakably similar, and (b) different from those of the automatist, the evidence of identity would, I think, be very strong.

The argument would be as follows:

"The way in which ideas are associated together in a person's mind is a function of that person's individual experience.

But the experience of every individual is unique.

Therefore the association of ideas in every mind is unique and thus characteristic of that mind."

There are, of course, certain complications which are obviously likely to arise.

It would be necessary to ascertain, for example, by means of separate experiments, to what extent reactions vary from time to time, and it might prove desirable to obtain a new set of reactions for every person concerned at fairly frequent intervals.

It might also happen that the automatist would not record the actual reaction of the communicator to the test word, but that of his or her own subliminal mind to that actual reaction-word as stimulus. But even so an exhaustive study of the automatists' associations might enable us to trace the connection.

Mrs. Salter has suggested to me that it would be interesting to apply this test to (a) an automatist in the normal state and (b) to "controls" of the trance state. Quite apart from the question of survival as such this might well throw much light on the psychology of trance personalities and should certainly be tried.

I should very much like to receive criticisms of this plan and suggestions as to the best means of carrying out the experiments.

In particular I should value the opinions of psychologists as to the "uniqueness" of such reactions and as to the kind of words which would be most suitable for use as tests.

W. WHATELY SMITH.

ERRATUM.

WE regret that in the last number of the *Journal*, p. 143, a line of type was accidentally omitted. Our correspondent, Mr. J. Arthur Findlay, had referred correctly to optics as "things relating to the science of seeing."

JOURNAL

OF THE

Society for Psychical Research.

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, APRIL 13th, 1920, at 5.30 p.m.,

WHEN A PAPER ENTITLED

“Some Impressions of a New Associate”

WILL BE READ BY

MR. G. E. WRIGHT.

IT IS HOPED THAT A DISCUSSION WILL FOLLOW.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

A GROUP OF PSYCHICAL EXPERIENCES.

EDITORIAL NOTE.

The following report of her various psychical experiences was originally sent by Miss Alice MacLellan, of Bridgeport, Conn., U.S.A., to Sir Oliver Lodge, and forwarded by him to the Society. In response to enquiries from us Miss MacLellan obtained corroborative evidence in several cases. In some cases it has not been possible for one reason and another to obtain any detailed corroboration, but Miss MacLellan's statement is perfectly clear, and the accuracy of her recollection is attested by the corroboration obtained of other incidents. It seemed best, therefore, to print Miss MacLellan's statement as it originally reached us (with a few slight omissions), only breaking up the incidents in order to insert corroborative statements.

With regard to the last incident in the series, it is evident that this dream made a very great impression on Miss MacLellan, and an impression of this sort is not to be dismissed as valueless merely because it is subjective and incommunicable to others. At the same time, it is to be observed that prophecies concerning such an event as the end of the recent war have not the same evidential value as, for instance, the definite and speedily fulfilled prophecy of a railway accident included in Miss MacLellan's narrative (see below, p. 170). Innumerable prophecies were made concerning the end of the war, more or less correct or incorrect, as the case might be; Miss MacLellan's prophetic impression is noticeable not so much for its correctness as for the vividness with which it was stamped upon her mind.

We are much indebted to Miss MacLellan for the trouble she has taken in obtaining all possible corroboration. The names and addresses of all those from whom corroborative statements have been obtained have been given to us, but are withheld here at Miss MacLellan's request.

STATEMENT BY MISS MACLELLAN.

From time to time during my life there have come to me strange dreams which foretold future events; there have been dreams in which I gained various items of information concerning trifling personal matters; and in these last few

years the dreams have shown me another world, akin to this one, peopled by those whom we call "dead." The Scotch are said to be gifted with "second sight," and it may be that from some long dead Scotch forebear I may have inherited that trait in a slight degree. It has seemed best to me to write down some of these experiences, especially since a few of them have an apparent value for students of psychical research, and there are a few items which are perhaps of an unusual value.

I.

The first dream I recall, as one from which any definite information was gained, came to me about twenty years ago. In the early summer of the year preceding I had lost a small scarf-pin, attractive in its design and valued for the sake of the giver, but of trifling value. At the time of its loss there was no recollection in my mind of when or where it had last been worn, and after a careful search of the house the pin was given up as lost. The next year (in February, if my recollection of the matter is correct) I awoke one morning with a dream still very vividly in my mind. In the dream I had gone up into our attic, pushed aside a trunk, and found the missing scarf-pin lodged in a crevice in the floor. On awaking that morning my first act was to don a dressing-gown and go hastily to the attic. When the trunk in question was pushed aside, there lay my missing pin just as in the dream! I had no conscious knowledge of any such spot in the flooring, nor did I remember having worn the pin up in the attic. The only explanation which suggests itself to me is that my sub-conscious mind knew when and where the pin was dropped, and after a lapse of months succeeded in communicating with my conscious mind during sleep. This is the only theory I have had.

II.

In January of 1899, it happened that I was in Toledo, Ohio, the guest of an old school friend and former neighbour. My visit was a most happy one, and her friends showed me a charming hospitality, so that it seemed to me that I had

rarely been so delightfully entertained. One morning something waked me very early and the impression came to me that I must leave Toledo at once. Daylight found me puzzling over the kindest way to cut short my visit, and to break several engagements which had been made for me. It was a rather difficult matter, and my hostess felt rather aggrieved that I permitted a trifling cold to upset our plans. She had a small and very informal card-party planned for the next week, the invitations for which were to be given that day. But for some reason I did not then understand it was easier for me to be firm in my decision than to agree to stay longer. For two days it was impossible to get a reservation on the train east, but on Friday she accompanied me to the station and saw me started east again. The moment the train pulled out of the city, the weight which had oppressed me began to be lifted. I felt that I had left some unknown care behind me, and that my decision to return east had been wise and just.

Early Sunday morning her father died very suddenly, and his funeral was held the very day she had selected for her card-party!

This experience made me believe that somewhere there is knowledge of coming events, and that such knowledge can be communicated. In this instance only the fact that it was necessary for me to go home (and thereby to end our planning for the following week) was sent out to me.

III.

In 1906, while I was in Boston with one of my most intimate friends, she sat for a photograph at the studio of one of the fashionable Back Bay photographers whose work we greatly admired. This was the last week in June. A few days later the proofs were sent her and she selected two of them, ordering a number of photographs like each of the two proofs. The last week in July I met her and inquired if she had received her pictures yet, saying that I had hoped to have one given me on my birthday, early in August. The night of July 31st there came a dream in which she called at our house with a package in her hand and said

that the pictures had arrived but that the photographer had finished up the wrong negatives. As we sat at dinner on August 1st (my birthday), she came to call on me with a package of photographs, and said exactly what she had said in my dream of the previous night.

It is still a puzzle to us to know how the mistake could have occurred. The proofs were clearly marked, and the photographer acknowledged his error when his attention was called to the matter, and sent the other photographs later. But how did I see the mistake? The pictures were in the mail at the time of my dream. Did I see them in the mail during my sleep, or was some one at the office of the photographer cognizant of the error and was this communicated to me? Or was it one of those cases where the natural doubt concerning orders, which may or may not be executed correctly, dominated my mind? Or is it true that everything which happens on this plane of life is but a reflection of that which has already occurred on the astral plane and in my dream did I catch a glimpse of something on the astral plane?

CORROBORATIVE STATEMENT.

While in Boston during the last week of June, 1906, I had a sitting with a photographer there who took a number of pictures of me. The proofs were sent to me at Bridgeport and I showed them to Miss Alice MacLellan who had been with me at the photographer's in Boston. From these proofs I selected two and sent them back to Boston, ordering pictures finished up like both of these two particular proofs. About the end of July I met Miss MacLellan and she asked if the photographs had yet been received, adding that she had hoped to have one for her birthday on August 1st. On the day of August 1st the photographs arrived, but on opening the package I found that through some error the photographer had finished up the photographs from one proof correctly, while he had finished up some photographs from another proof which I did not like and he had omitted to send any photographs from the second proof I had selected.

But I took the package up to show Miss MacLellan that night. When she saw me she exclaimed that she had dreamed the previous night that I came to see her with some photographs and had said to her that the photographer had finished up the wrong pictures.

This was absolutely true, and it was the particular proof which she preferred that had been omitted. The photographs were in the mail at the time she had this dream, as they had been mailed from Boston on July 31st, 1906. And when she told me of her dream I told her that that was exactly what the photographer had done.

I returned the photographs to Boston, the photographer apologized for the error, and he sent the right photographs later.

[Signed] G. H. L.

IV.

In July, 1911, came what was at that time the most amazing experience I had had of this sort. On July 8th, 1911, my only sister was married. Two of her college friends were among the wedding guests and they remained over Sunday. Sunday night [July 9, 1911] I dreamed of a terrible railroad disaster. I could see the bodies lying on the ground after being lifted from the wreck, and distinctly saw some one taken to the Galen Hospital for treatment. At that time the Galen Hospital was a small private hospital, and emergency cases were usually taken to one of the large general hospitals, or to the Emergency Hospital of the city.

On coming down to breakfast my first thought was to look at the morning paper and see if there had been such a wreck. No such wreck was reported, but my brain was too absorbed in my dream to permit of my being tactful, and I remarked that I had dreamed of a terrible wreck. As our two guests were to leave on a mid-morning train, and as my sister was away on her honeymoon, the topic of railroad disasters was hardly a happy one, and was speedily laid aside. When the noon papers were out and there was still no mention of such a catastrophe, it convinced me that what I had seen in my dream was yet to happen. By this time the matter had gotten on to my nerves quite thoroughly, and without doubt I had gotten on to the nerves of my family. *That night*, the Federal Express (the night express between Boston and Washington, or rather in this instance running from Washington to Boston) went off the viaduct at Bridgeport, and the wreck was horrible. And, when the first "Extra" appeared, it announced that one of the first

three victims taken from the wreckage was sent to the Galen Hospital.

It has always seemed to me as if in my dream I saw this wreck happen on the astral plane (if that is the proper phrase) before it happened on this physical plane. But like all such speculations on my part, it is all pure surmise. I do not understand the source of the dream, and am only sure of the dream and its horrible realization. [For corroboration see below.]

V.

In the fall of 1912 (October, I *think*) we had a letter from my brother who lives in Buffalo, N.Y., saying that he would leave for Boston Sunday night, and after transacting his business in Boston would stop off and see us on his way to New York, probably on Tuesday. We heard nothing more from him, and by Thursday concluded that an urgent wire must have recalled him to Buffalo. On Friday afternoon (I think it was Friday) I suddenly remarked, "There's something terrible happening, and it's so near I can feel it." In an hour or so the newsboys were calling the Extras of the Westport wreck, another railroad wreck at Westport a few miles away from Bridgeport. It was impressed on me that my brother was very close to that wreck, and I could feel his presence there. My mother reassured me that he must have been out of New England earlier in the week, and together we kept my intuition about the matter from my father's knowledge. Several days later we heard from my brother, and as he did not mention the matter I was very much puzzled. I was absolutely sure that he had been near the wreck.

Several months later he was at home with us for a day, and suddenly remarked: "By the way, you people never knew how near I came to being in that Westport wreck." Immediately I exclaimed, "I told them that you were in that Westport wreck and they wouldn't believe me!"

He explained that business had detained him in Boston longer than he had expected, and he had then been obliged to go to Hartford, Conn. He had hurried into the Hartford station that afternoon to take the ill-fated train just in time to see it vanishing down the track. Very much annoyed, he

had waited for the next train, mentally berating himself for his tardiness. When the next New York train came in he started for New York. At New Haven he heard the news of the wreck at Westport, and mentally thanked the Providence which kept him from being on the wrecked train. At Westport the track was still blocked by the burning debris and his train was switched past on another track. So that he was in reality very near the wreck.

Two corroborative statements have been obtained concerning these incidents. First the dates and circumstances of the accidents, including the particular circumstance that one of the persons injured in the first accident was treated at the Galen Hospital, are attested by the Librarian of the Bridgeport Public Library, thus :

In the files of the *New York Tribune* in this library, the issue of July 12, 1911, contains a complete account of the Federal express which occurred in the early hours of July 11, 1911. The engine and seven cars leaped from the viaduct into the roadway beneath and on to the lawn of the adjacent Horan property. There were twelve people killed outright, and forty-eight people injured.

In the list of the injured, the first person mentioned is Joseph L. Elkridge of Maryland, and the paper states that his injuries were treated at the Galen Hospital.

The files also show that on October 4, 1912, the express from Boston, *via* Hartford, was wrecked near Westport. Ten cars were wrecked ; seven persons killed, and thirty persons injured.

[Signed] H. S. Librarian.

Mr. F., a friend to whom Miss MacLellan spoke of these two impressions before their verification, has made the following corroborative statement :

October 6, 1919.

I remember very well seeing Miss MacLellan the day before the Federal Express wreck, and that she seemed quite agitated about a dream she had had the previous night, in which she had seen a terrible wreck. This was on Monday, July 10th, 1911. Early the next morning the Federal Express went off the track at Bridgeport, and the wreck was very terrible.

The recollection of this incident is very clear because that Tuesday I took my wife and Miss MacLellan out in my automo-

bile to view the wreck. The three of us climbed up on the viaduct and stood looking down at the wrecked engine and Pullman sleeping cars which were thrown clear of the viaduct and part of the wreck lay in a roadway beneath and over on an adjoining lawn.

I also remember hearing her insist after the Westport wreck that her brother was near that wreck, and my endeavours to reassure her, by telling her that so long as she heard nothing about him, or of any man resembling him, she should cease worrying about it, for all the victims were carefully listed. She seemed certain that he was near the wreck and I knew that she had been greatly depressed the afternoon in which the wreck occurred. Several months later it was quite interesting to me to learn of his missing the wrecked train and of his coming along down past the wreckage on a later train.

[Signed] T. I. F.

VI.

This same year of 1915 there came to me an experience of another sort which surprised me. The study of palmistry has always entertained me, for while it seems very absurd on the surface the results are sometimes amazing. There seems to be as much indication of a person's character in the lines of the hand as in the expression of the face. In that book of Lombroso's, *The Female Offender*, you will recall that the author lays great stress on certain marks, on defects or exaggerations in the heads and faces of the pictured subjects. While to speak of palmistry is to introduce a subject which is associated by most people with charlatanry, yet from the marks in the hand a careful observer may learn much. Cheiro, the famous palmist, has written so much of interest in his book on the subject, and included plates of the hands of such people as Mrs. Besant, Mme. Melba, the late William T. Stead, the Rt. Hon. W. E. Gladstone, and many others equally well known, that I have greatly enjoyed studying it. And, being inveigled into it for charity, I have found it quite possible to read hands. Whether all the things I see in people's hands come to me from the lines, or whether there is some unconscious mind-reading about it, I do not know. It amazed me to find that a sign known to palmists

as the "Mystic Cross" which appears in both the hands of Mrs. Besant and Mr. Stead is also in my own hand. But the following experience has robbed it of any amusement or pleasure for me.

In 1915, being in New York one Saturday at an opera matinée, I went out to the suburbs to spend Saturday night and Sunday with some of my most intimate and dearest friends. The husband has been my friend since our babyhood, our mothers having been close friends since girlhood. His wife and I have been warm friends ever since we met, and their home has always been a very happy rooftree under which I have spent many pleasant days. After dinner that night, we began a game of dummy bridge, three-handed. We had been playing for some time when I suddenly remarked to N., who was dealing, "You've a mighty interesting hand."

He and I have been such chums since childhood that he commenced to chaff me, and to assure me that he knew me as a palmist to be a genuine fakir, etc. But his wife wanted to have me read his hand, and finally (after I had read hers) he gave me his hand to read, although he did not cease his ridicule of the whole subject of palmistry. When he gave me his hand across the card-table he looked at me a bit queerly. I know now that it must have been beseechingly, but I did not guess it then.

After looking at it a few moments I was utterly puzzled, and said, "Why, I can't read your hand." He pulled it away very quickly, but his wife wanted to know why it seemed unreadable. Finally I said, "It's not like you at all! Why, you've got the hand of a crook." At this he pretended to be terribly aggrieved, but I explained that probably there were certain little lines which by their relative positions counterbalanced the tendency of the main lines, and that that was what puzzled me.

He teased me unmercifully about my palmistry, and carried the matter off with a great deal of ridicule, varying his teasing by pretending to be terribly insulted. It was a puzzle to me how such a man as I had always known him to be could have such a hand.

Last year he committed suicide. This was attributed to overwork. His death was a great grief to me. A few days

after his death I saw him in my dreams, and he seemed to be attempting to explain something to me. He seemed very anxious and worried lest I should condemn him. I woke myself out of a sound sleep exclaiming, "It's all right,—It's all right!" A few days later I was horrified to learn that he committed suicide when he could no longer conceal his embezzlements from estates of which he was trustee, and that at the time I read his palm in 1915 he was carrying poison in his pocket every day so if he were apprehended he might commit suicide at once.

Did I see into his mind, or did I read it in his hand? I have not yet gotten over the shock of his death.

VII.

In the spring of 1918, at Easter-time, there came a dream in which I seemed to be talking with a former acquaintance of mine. We had met but a few times about ten years previously. Her home for a number of years was in the city of New York, and I had once been a guest at dinner and over-night at her apartment. She had also dined with me at the hotel where I was stopping. For years I had heard nothing of her beyond that about ten years ago she went to Paris as the representative of an American business house. She was an extremely clever woman, and had attracted me greatly. For two or three days I seemed to be haunted by her memory, although unable to understand why she should come to my mind so persistently. A few days later the New York papers printed the news of her death. She and her secretary were killed in the church of St. Gervais on Good Friday when the Boches shelled Paris with their long-range gun.

VIII.

These later years have brought to me a kind of dream which is quite unlike any other variety of dream in my memory. I frequently find myself in a beautiful unknown country. It seems to be a world very much like this one, only much more beautiful. The light is always very brilliant and the atmosphere has a quality very different from that in which I live. There seems to be a flood of the most golden

yellow sunshine over everything; the sea and sky have the gorgeous colouring of the Southern seas and skies; there are beautiful trees and flowers to be seen, but never a faded flower nor a withered leaf. And all the people whom I meet in this dream country are the people whom we call "dead." They talk to me and seem very much like themselves. These dreams come to me at different intervals of time; there seems to be no regularity about their coming.

The most important message which has ever come to me came at the beginning of the year 1918, either one of the last days of 1917 or among the earliest days of 1918, and therefore ante-dates these last two experiences. But it has seemed wisest to me to put it at the end rather than in its chronological order.

In this dream I found myself once more in this beautiful country where the dead live. In the easy manner of such happenings in this other world I was soon engaged in conversation with the most delightful man I have ever seen. He was an elderly man, of about medium height, though he may have seemed shorter than was actually the fact because he was a trifle heavily built for his height. He was a man of very great dignity, and combined with this was a most delightful simplicity of manner and the greatest personal charm. When he spoke it was with the assurance of a man whose opinions must of necessity carry weight. It is quite impossible for me to express in words his wonderful personality, but I have never seen so altogether charming and perfect manners before nor since. Dignity and assurance without the faintest trace of arrogance or hauteur; the appearance of an intense interest in the affairs of this world; and a supreme kindliness; these were the strongly accented characteristics which made a most overwhelming impression upon me.

His first remark which I recall was this: "England has been going through a very terrible time."

To this my reply was that it was a very terrible time for all the world.

In this he immediately acquiesced, adding, "But the end is very much nearer than you think."

On my expressing the hope that the prophecy would prove to be true, he replied, "It is true."

Continuing the conversation he said that there would come some news favourable to the Allies in a comparatively short time; that not long after there would be a surprising happening; and that then the end would come at once. He added, "The end will come so suddenly as to be *amazing*!"

Despite the doleful predictions as to the length of the struggle with which we Americans (and nearly every one else) had been somewhat depressed in spirit, I believed him absolutely. He seemed to be so wise, to have such a tremendous affection for England and her Allies, and to be so certain of the truth of his statement, that I was convinced. Then it seemed to me that I should like to know the identity of the man with whom I was talking. So, a little shyly and a trifle abashed by my own temerity in asking the question, I said, "I really should very much like to know who you are!"

The smile with which he received this remark was the most radiant and charming smile imaginable as he quietly said, with just a glint of amusement in his eyes, "I suppose that you would call me 'the late King Edward.'"

* * * * *

On awaking in the morning, this dream was so vividly before me that every detail of it seemed real. I was convinced that in some inexplicable way the message had come from the Beyond, that for a few moments it had been my privilege to see through the veil which separates the two states of being. The tremendous import of the dream amazed me, but never for a moment was there a doubt of the truth of the statement about the ending of the Great War.

It seemed to me that this message was of such importance as to warrant establishing its receipt beyond any doubt. Therefore I took pains to tell of my dream to a few friends who could vouch for the fact that such a dream was told to them months before the ending of the Great War. To others I merely stated my opinion that the war would end in 1918. The opposition which this view met was extreme. From all sources of information came the word that the war would continue for one, two, three, or even five years. And to any and all who expressed any opinion of such long duration for the war, I said that the war would end very shortly,

and left them to consider me a fool, a victim of delusion, or a stupid sentimentalist who wanted the war to end and therefore believed it would end. No amount of argument changed my opinion nor my expression of that opinion. I firmly believed (and believe to-day) that the message came from the Beyond; that those who dwell in that other world have prior knowledge of events in this world.

CORROBORATIVE STATEMENTS.

September 5, 1919.

One evening in March, 1918, Miss Alice MacLellan who lives across the street from us, was spending part of an evening with us, and we were discussing the Great War in its various aspects. Bridgeport has been a munition-making centre for years, and that fact has made the war a particular and vital interest to many of its citizens, for the problem of housing and caring for the vast number of workers who have flocked here during the war has been difficult of solution. It is a patriotic city and the citizens of native and foreign birth have worked together to raise money for the Liberty Loans, the Red Cross, and the various war activities. All of this made up a part of our talk, and we were putting into words something of the widespread desire for the ending of the conflict, when she asked if we would like to hear of a dream she had some time before, foretelling the end of the war. She then told us of a dream she had in which she seemed to be in another world, and that she had had a talk with a man there who told her that the war was much nearer its end than was generally supposed. He told her that something surprising would happen and that then the war would stop immediately, and added that the end would come so suddenly as to be amazing. When she asked him with whom she was speaking, he told her that he supposed that she would call him "the late King Edward."

This was a somewhat unusual dream, but she seemed to have confidence that it told the truth, and in opposition to the belief, then general, that the war would continue for years she insisted that the war was nearing its end.

People here were imbued with the idea that it would take a few years to finish the conflict, so that her dream was by no means in accord with public opinion.

We thought it a very interesting and unusual dream, and when

the end did come very suddenly in November of the same year, the dream seemed to have been a true prophecy.

[Signed] E. P. O.
J. O.

August 26, 1919.

One Sunday in the late summer of 1918, about the beginning of September, Miss Alice MacLellan was at our home and we were talking over the outlook for the Allies, and the probable length of time before the ending of the war. All opinions which had come to us from supposedly authoritative sources expressed the idea that the war would continue for a long time, perhaps years. She was very decided in her expressed belief that the war would be finished in the autumn of 1918, and that, despite all advices from military and other sources, the war was nearly over. Finally she asked if we would be interested in a dream of hers, and, on our expressing a desire to hear it, told us that she had had a dream at the beginning of 1918 in which she seemed to be in another world and talking with a very interesting elderly man who told her that England had been going through a terrible time, but that the war was nearly over. He said that something very surprising would happen, and that then the end would come at once, and come so suddenly as to be amazing. She asked him who he was, and he replied that he supposed she would call him the late King Edward.

This prophecy seemed to be quite preposterous in the light of what we were being told relative to military affairs.

Miss MacLellan seemed very confident that her dream was a true prophecy, and relating it as she did it impressed itself on our minds.

One other detail:—Dr. F—— had been waiting a call to service for some time, and she told him that he would not be in the service very long, and he did not report for duty until the day after the armistice was signed.

[Signed] E. G. F.
H. W. F.

The following general corroboration of the above incidents has been sent to us by Miss MacLellan's father:

July 12, 1919.

I have known of every occurrence in the accompanying statement at the time of its happening. In relation to the dream in which the ending of the Great War was foretold to her, she told

me of this dream the next day, and from that time on she never faltered in her belief nor in the expression of that belief that the war was near its end. Reports came to us from time to time that the war would be of long duration. Some came from military and Red Cross sources, but to everyone she expressed the opinion that the war would be over in 1918. I know of one case where she had a little talk about the war with a well-known lawyer here. She told him that the war would be over in the autumn. (This was in August, 1918.) He said that it would run from three to five years longer. In November he told her that she was either a good prophet or an excellent guesser.

E. A. MACLELLAN.

CORRESPONDENCE.

NOMENCLATURE.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—If “Psychics” is the word that will be accepted, then *psychics* let it be. And let us forswear the word “Spiritualism,” except for those who use it as the designation for a religion. “Spiritism” might be left as a term of abuse: it seems generally thus used; and it has that sort of sound. “Psychism” might then be used for the practice, and “Psychics” strictly for the science. One man may study psychics, another may believe in psychism.

I am afraid I for one cannot agree with Myers’ suggestion of “automatist” or “sensitive” for the horrid word “medium.” He gave us “telepathy” and some other admirable words; but he was not always so successful—“subliminal self,” for instance, was not happy. We cannot easily find a better word than “undermind” for that, in English; and we need an English word for so important a part of us.

May I venture to suggest instead of “medium,” the perfectly clear, good, and intelligible word *transmitter*? Or, better still, to give it a more personal form, a new word, “*transmittor*.” Another possible word would be “transmittary,” which might be used of one particular form of transmittorship. “Automatist” might then be reserved for those who do automatic writing.

Would not that be a great gain? The matter is one of quite serious importance at the present time. I do not think we shall get the public to give sane attention to the whole subject until we get rid of bogey-words, and adopt a scientific terminology that begs no questions.

Would not the Council of the S.P.R. give a few hours to this?

PERCY DEARMER.

JOURNAL

OF THE

Society for Psychical Research.

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, JUNE 1st, 1920, at 4 p.m.,

WHEN A PAPER ENTITLED

“A Discussion of Cases of ‘Phantasms of the Living’
which have appeared in the *Journal*,”

BY

MRS. HENRY SIDGWICK,

WILL BE READ BY

MRS. W. H. SALTER.

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.

NEW MEMBERS.

Aunón, Marquis de, Palazzo di Spagna, Rome.

Busk, Mrs., 6 Wadham Gardens, London, N.W. 3.

Davis, Mrs., 46 Sussex Gardens, Hyde Park, London, W. 2.

Kennion, T. Alfred, The Canadian Bank of Commerce, Mexico City.

Librarian, Iowa State Library, Des Moines, Iowa, U.S.A.

Neville, Lady, Banstead Place, Banstead, Surrey.

Prideaux-Brune, H., 21 Micheldever Road, Lee, London, S.E. 12.

Rajagopaliengar, R. V., Royampet, Tiruvadi P.O., Tanjore Dt., Madras Presidency, India.

Slight, Leonard, Ch. Gr., R.N., 66 Wadham Road, North End, Portsmouth.

Westray, Mrs., 25 Cavendish Road West, St. John's Wood, London, N.W. 8.

MEETING OF THE COUNCIL.

THE 170th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, March 4th, 1920, at 4 p.m.; THE RT. HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, the Hon. Everard Feilding, Sir Lawrence Jones, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. W. H. Salter, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also, Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last two Meetings of the Council were read and signed as correct.

The Minutes of the Annual General Meeting, as printed in the *Journal* for February, 1920, were presented and taken as read.

Ten new Members were elected. Their names and addresses are given above.

Dr. L. P. Jacks, Professor Gilbert Murray, and Dr. F. C. S. Schiller were elected Vice-Presidents of the Society.

FURTHER DONATIONS TOWARDS THE INCREASED
COST OF PRINTING.

J. Albrec -	-	-	-	-	-	£2	10	0
Mrs. Chas. Baker	-	-	-	-	-	2	0	0
Mrs. Carpenter	-	-	-	-	-	0	10	0
J. Mostyn Clarke	-	-	-	-	-	0	10	6
Mrs. Devenish	-	-	-	-	-	1	0	0
Mrs. Franks (annual)	-	-	-	-	-	1	1	0
Edward Grubb	-	-	-	-	-	2	2	0
Mrs. Salter	-	-	-	-	-	25	0	0
Miss S. E. Thomas	-	-	-	-	-	1	0	0

The Society is also much indebted to all those Associates who have become Members in consequence of reading the Report printed in the *Journal* for February last.

A NOTE ON "A SERIES OF SITTINGS WITH
MRS. OSBORNE LEONARD."

BY MISS M. RADCLYFFE-HALL.

REGARDING the recent paper written by myself and (Una) Lady Troubridge (see *Proceedings*, Part LXXVIII., Vol. XXX.), after some consideration we decided to present a copy of the *Proceedings* in question to Mrs. Leonard, the medium through whom all the evidence recorded in our paper was obtained.

It seemed almost childish to deprive Mrs. Leonard of the pleasure which we knew she would feel on receiving our permission to read the evidence in question, since she had told us that many of her sitters were talking about the paper at some length, one of them at least having offered to lend her the *Proceedings*. Again, a fairly full description of the evidence has recently appeared in *Light*, and been seen by her. In any case she must be taken to have read the paper once it has appeared in print, so that for the purpose of all future A. V. B. evidence, everything that is on record in the paper will need to be discounted.

It may, we think, be of some interest to those who have

read our paper, if we comment briefly upon the waking Mrs. Leonard's impression of her trance speaking in this instance. There are three points in the evidence which she, in the normal state, has remarked upon to us.

One point in particular appears to have impressed her, because she feels that it is unusual. She tells us that when reading the paper, she was conscious of a feeling of complete detachment, that she felt that the trance utterances therein set forth could not have been made by her. She tells us that try as she would, she could not feel that the paper had anything to do with her personally, and that moreover she felt herself to be an entire stranger to the purporting communicator, A. V. B. She states that nothing she read seemed capable of stirring the faintest chord of memory in her.

This surprises Mrs. Leonard, because we gather that it is not invariably the case. When she has read other recent publications concerned with deceased persons who have purported to communicate through her, she has apparently felt that she knew the personalities, and that what she was reading was vaguely familiar. I gather that although she has almost complete amnesia of all that occurs during her trance, the amnesia is not always proof against a direct stimulus to memory, such as would be afforded by a clear record, read by her in the normal state, of what she has said and done when in trance. Several of these recent records referred to have been available to Mrs. Leonard, so that she is able to form a judgment on this point. I myself know that Mrs. Leonard has told me in the past that if she allows herself to become quiescent or drowsy directly after a sitting, fragments of phrases and detached names will float across her mind, phrases and names for which she can find no normal association, and which, therefore, she has grown to associate with something that has occurred during a sitting. She has told me that subsequent to any sitting she purposely avoids the quiescent and drowsy condition which appears to be productive of this fragmentary memory. We have come to the conclusion, however, that to all intents and purposes the amnesia is practically complete, unless she permits the conditions above mentioned, or applies the direct stimulus to her memory of reading her own trance utterances, though

even when the three conditions above referred to are present, I gather that she cannot remember things in any detail.

It is strange that the sense of familiarity which she has noticed when reading other publications about her trance utterances, should be so completely absent in this case, for, not only have Lady Troubridge and I, we think, had a greater number of regular sittings than any other sitters with Mrs. Leonard; but all our sittings have been wholly or partially concerned with the communicator A. V. B. Moreover, since our paper on Leonard evidence was completed, the A. V. B. Control, spoken of in the paper, has greatly developed, increasing in interest and characteristic features.

The next point in the evidence upon which Mrs. Leonard comments, will be found on page 412 of *Proceedings*, Vol. XXX. By reference to the above page it will be seen that we commented upon the fact that Fedra corrected her original pronunciation of the word "Cruz." After pronouncing the place in question "Cruz," she corrected her pronunciation to "Cruth," the latter being the Spanish pronunciation, and incidentally the pronunciation that would have been used by the purporting communicator A. V. B., who was acquainted with Spanish, but not the pronunciation that is habitually used by English people, especially if they are untravelled. In fact, we thought at the time that this point was of some interest. But Mrs. Leonard now states that she once tried to learn Spanish, and that she retains a sufficient memory of her efforts in that direction to be aware that the name in question although spelt "Cruz," should be pronounced as "Cruth." She says that she would have told me this had I asked her, and knowing her as well as I do, I am convinced that she would have done so. I admit, however, that it never occurred to either Lady Troubridge or me to raise this point with Mrs. Leonard, and had it done so, I think that we should have thought it inadvisable to mention to the waking Mrs. Leonard a name closely connected with evidence then being obtained.

Finally, Mrs. Leonard comments upon a curious mention of an "Ark" which occurs on pages 390-391. This mention of an "Ark" by A. V. B. had no meaning for us at the time, nor have we been able to trace the reference since.

We thought, however, that we had obtained a clue to its possible source, through a conversation which we had with the medium in 1917. Some remarks of Mrs. Leonard's on that occasion led us to suppose that she liked house-boats, and that in her opinion they provided an enjoyable form of vacation, and we understood that her liking was based on experience. This was the reason why we put forward the hypothesis that the medium's memory of house-boats had intruded itself at that point in the sitting when the mysterious "Ark" was mentioned. Fedra, in speaking of this Ark, went on to say "Fedra thinks like Noah had." Certainly a house-boat is strongly suggestive of a Noah's Ark. But Mrs. Leonard, having now read the paper, states that we misunderstood her regarding her having ever spent a vacation on a *house-boat*; this she says she has never done, though at one period of her life she spent much time on a *sailing* boat. She tells us, however, that in the summer of 1917, shortly before the conversation above mentioned, she had, while house hunting, seen several advertisements of house-boats, and that she and her husband had considered the question of taking one that year, and this we think must have been the source of the impression which she conveyed to us. This question of her taking a house-boat did not, however, arise until 1917, whereas the reference to the "Ark" occurred in 1916. (See page 389.) So that we cannot suppose that the house-boats of the advertisement influenced this statement regarding an "Ark" which was made a year before the advertisement in question was seen. In Mrs. Leonard's opinion her mind was in no way responsible for that reference.

I have carefully questioned Mrs. Leonard regarding our paper as a whole, asking her to put forward any further remarks that she may wish to make, but she tells me that beyond the three points which I have mentioned she finds nothing to comment upon.

CASE.

P. 293.

THE WOODD WARNINGS.

IN an article by F. W. H. Myers on *The Subliminal Self* (*Proc., S.P.R.*, Vol. XI., p. 334 ff.) there appears (p. 538 ff.)

a report concerning the traditional warning received on various occasions by members of the Woodd family; this record extends over a period of three centuries.

The earliest account appeared in Dr. Robert Plot's *Natural History of Oxfordshire* (edited 1677), thus :

I must add also a Relation, as strange as it is true, of the Family of one Captain Wood, late of Bampton, Oxfordshire, now of Brise Norton, Captain in the late Wars for the King. Some whereof before their death have had warning given them by a certain knocking, either at the door without or on a table or shelves within; the number of *stroaks* and distance between them, and the place where, for the most part respecting the circumstances of the person to dye, or their deaths themselves. . . .

It is subsequently explained that, according to tradition, if the knock is heard within the house, it portends the death of some immediate member of the family residing there; if it is outside, then the person to die is a relative or near friend residing elsewhere.

The article in *Proceedings* records seven occasions upon which the warning appears to have been received. One of these occurred in 1893 upon the occasion of the death of Mr. C. H. L. Woodd. The warning was heard by two members of the family, quite independently of each other, and one of these two was Mr. Woodd's son, the Rev. T. B. Woodd.

It now appears that Mr. T. B. Woodd has heard the warning once again. On October 30, 1919, he sent to the Secretary, Miss Newton, the following account of his experience :

On Monday, October 20th, 1919, at about 9.30 p.m., I was walking upstairs and I heard a strange knocking outside the house (S. John's Vicarage, Fitzroy Square). I called my servant, Cyril Cooke, and asked him whether he heard it and what it was. He could not say. I said, "It is the Woodd knocking. Some one is going to die." On Wednesday, Oct. 22nd, I was called by telegram to see my cousin, Miss Katharine Isabella Basil Woodd, as she was very ill, at her residence Zetland House, Kensington. (I had written that very day inviting myself to lunch on the following Saturday, not knowing she was unwell.) She died at 7.30 next morning, Oct. 23rd. My servant reported what I had said to my housekeeper, Lydia Wilkins. I did not

remember it again until Saturday, the 25th. Cyril Cooke had never heard of the family superstition and rather laughingly told my housekeeper I thought someone would die.

TUDOR BASIL-WOODD.

I certify the above is correct.

J. H. CYRIL COOKE,
LYDIA WILKINS.

In reply, Miss Newton wrote that we should like to have independent accounts from the two servants, and should like also to ask a few questions; she suggested that she should call and see Mr. Woodd. This she accordingly did by appointment on November 21st, 1919, and we give below her report of the interview:

On Friday morning, Nov. 21, 1919, I called upon Mr. Woodd, and he told me that he had not heard the "warning" since the occasion on which his father died in 1893 (*Proc., S.P.R.*, Vol. XI. p. 540). As it was not clear from his account whether his servant, Cyril Cooke, had heard the knocking, Mr. Woodd kindly sent for him, and in reply to my questions, Cyril told me that he heard the knocking, which seemed to him to be in the next house, as if some one was knocking nails in the wall. The knocks, he said, came in threes—and that Mr. Woodd said that it was the Woodd warning, and some one would die. He had not heard Mr. Woodd speak of hearing knockings before, or of the "Woodd warning." He had told Mrs. Wilkins about it. I asked Cyril to write a brief account of what he remembered of the incident, and he went away and brought me the following account, together with that of Mrs. Wilkins, about half an hour after. Cyril Cooke looks about sixteen or seventeen. Mr. Woodd told me he had not been long with him.

Mr. Woodd then sent for Mrs. Wilkins, who told me that she had nearly forgotten about it, but she seemed sure that Cyril Cooke had told her *the following morning* that Mr. Woodd had said that some knockings he and Cyril had heard were the "Woodd warning." Mrs. Wilkins knew of the "warning." She went away to write her account, which is appended.

The two statements handed by Mr. Woodd's servants to Miss Newton were as follows:

November 21, 1919.

At about eight o'clock on 20 Oct. I heard a strange knocking

as I was going upstairs. Thinking it was some one in the next house I said nothing of it. Then about an hour after, Mr. Woodd called me up and asked me if I had heard the Woodd knocking, and I said I had heard some knocking, but could not say what it was.

[Signed] CYRIL COOKE.

November 21, 1919.

On 21st Oct. Cyril Cooke told me that he had heard someone knocking in the next house. Then about an hour after he told me that Mr. Woodd said the knocking he heard was the Woodd knocking, a sign that someone in the Woodd Family was going to die.

[Signed] LYDIA WILKINS.

It will be seen that according to Cyril Cooke's account given above, he heard the knocking at about 8 p.m., whereas Mr. Woodd heard it at about 9.30 p.m. It is not clear whether Cyril Cooke heard any knocking *at the time when Mr. Woodd heard it.*

In a further effort to clear up this point Miss Newton wrote to Mr. Woodd as follows :

26th November, 1919.

We feel that as one of the witnesses records the knockings as having been heard at 8 o'clock and also an hour afterwards, it would be an advantage to the case to have a further statement on this point, as I note that in your account you do not describe the knockings nor say how long they lasted. Did you only hear them when you went upstairs at 9.30? And, if so, were you at home earlier in the evening?

I am very sorry to trouble you again, but the confusion on this point weakens the evidence.

I. NEWTON,
(Secretary).

In reply to the above letter Mr. Woodd wrote as follows :

November 27, 1919.

It is so hard to get a clear statement from people of this kind. Cyril Cooke now says he first heard the knocks in the study about 6 o'clock and as he went upstairs they seemed to follow him up. He is not clear, but thinks he heard them again when I did at 9.30. I was certainly out at 6... He now thinks he didn't hear them when I did, and I think the last time he heard them was 7.15. I dined at 7.30, and probably came in at about 7.20.

I heard them only once, 9.30, and they did not continue for more than a few seconds, I should say not more than 3 knocks in all.

T. BASIL-WOODD.

It will be apparent from the above statements that the evidence given by Cyril Cooke is not to be relied upon. The boy evidently became confused, and we cannot clearly ascertain whether he heard any knocking at the time when it was heard by Mr. Woodd, namely, about 9.30 p.m., or not. This is unfortunate, since it prevents our getting any corroborative evidence as to the nature and duration of the sounds heard, and especially as to their objective character.

What, however, emerges clearly from the report is that Mr. Woodd heard, or thought he heard, some knocking at about 9.30 p.m. on October 20, 1919, and that *he interpreted the sounds at the time as the Woodd warning*. This point was adhered to by Cyril Cooke throughout, and is corroborated by the statement of the housekeeper Lydia Wilkins. In view of the fact that Mr. Woodd does not believe himself to have heard the warning since the death of his father in 1893 and that its traditional meaning was fulfilled a few days later by the sudden death of Mr. Woodd's cousin, we have put the case on record as a sequel to the earlier report published in *Proceedings*.

A notice of Miss Woodd's death appeared in the *Times* of October 27, 1919, thus :

WOODD.—On the 23rd Oct., at 14, Zetland House, Kensington, KATHARINE ISABELLA BASIL WOODD, youngest daughter of the late Basil Thomas Woodd, D.L., J.P., of Conyngham Hall, Yorkshire, sometime M.P. for Knaresborough. Funeral Service to-day (Monday) at 10.30 a.m., S. John's Church, Fitzroy-square. Burial at Westerham at 2 p.m.

CORRESPONDENCE.

THE SITTINGS OF MISS RADCLYFFE-HALL AND LADY TROUBRIDGE WITH MRS. LEONARD.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—Those of us who are interested in the question of the survival of personality after death—in my view, beyond all comparison the most momentous question that can occupy the human

mind—owe, I think, a debt of gratitude to Miss Radclyffe-Hall and Lady Troubridge for the report which their careful and laborious work has contributed to its study. I feel, however, that—particularly at a time when the froth of popular credulity and sentimentality appears to have risen unusually high—our methods of inquiry cannot be too rigorous, our guard against unwarranted assumption too watchful and unwearying; and I will therefore ask your permission to discuss briefly two points arising out of the report.

Upon the first point I wrote privately to Miss Radclyffe-Hall some time ago; and in her reply she most kindly reviewed the matter at length, but without removing my difficulty. It is concerned with the incident of the dog “Billy,” particularly the painful examination of his toes. The authors of the report seem to regard this as a piece of excellent evidence for survival. They do not indeed expressly say so, but the standpoint that they are furnishing evidence for survival is, I think, implicit in the whole report, and this particular incident is evidently felt to be of exceptionally good evidential quality, because it was unknown to anyone present at the sitting. I agree as to its importance, but my reason for thinking it so is the reverse of theirs. How the information involved was obtained by the medium is, in the present connection, irrelevant; the point of moment, in my view, is that its receipt is not evidence for survival, *because the facts were unknown to anyone who had died*. This important gap in the chain of evidence seems to have been overlooked by the experimenters, or at least to have been imperfectly seized. So far from affording evidence for survival, the incident seems to me to constitute one of the most serious blows to that hypothesis to be found in the records of the Society. For it provides a concrete instance of a correct statement of fact *represented* as coming from a discarnate mind, which demonstrably could not have emanated from such a source.

My second criticism is concerned with professional mediumship in general, and I use the present report only as a convenient pretext for bringing it to the front. On the hypothesis of survival and communication, I have never been able to understand the apparent necessity, in connection with mediumistic phenomena, for the presence of a “sitter”—that is, of a friend of the deceased person or persons purporting to communicate, as distinguished from the experimenter. The old analogy of a traveller, returning to

civilization after being lost for forty years in the wilds of the world throws no light on the matter. Such a man would have to give identifying details about himself to the first person he met, who, in turn, would have to verify them: he would not need his friends to be present before he could tell his story. In common, no doubt, with most members of the Society, I have deceased friends who were interested in the question of survival, friends with whom I discussed it. If survival be a fact and communication possible, I should expect them, like our returned traveller, to send me a message with identifying particulars through the first channel that presented itself, asking any one present to forward it to me. I find the strain on probability becomes too severe when I am asked to suppose that they would do that only upon my going to a medium and paying a fee. Such a supposition would appear to require us to set up in the beyond some sort of doorkeeper or "chucker-out" of spirits for whom friends on this side had purchased no tickets of admission.

From the point of view of professional mediumship, however, I can see the vital importance of having the occurrence of phenomena dependent upon the personal attendance of a "sitter" or friend. It is the essential condition, indeed, the corner-stone supporting the professional fabric: for it is manifest that people in general would not pay for communications represented as coming from strangers to them, however accurate the statements might prove to be and however consequently valuable—indeed, invaluable—from the point of view of science. Looking at the matter in that light, I feel disposed, for my part, to conjecture that, not only this "sitter" convention, but perhaps also the casting of phenomena in the form of communication from the dead, have been subliminally developed in the interests of professional mediumship.

It may be said in objection to this view that the "sitter" practice has obtained also with non-professional mediums, such as Mrs. Thomson. I feel inclined to reply that professional mediumship has so habituated us to it, that it has probably never occurred to any one to make a serious effort to dispense with it. Study of the two short records of Mrs. Thomson's case reveals many incidents suggesting that with her a "sitter" was by no means indispensable. I have a recollection, for instance, of several references to Nelly having been found "chatting volubly" when no one at all was present. Nelly had not the pecuniary

interests of her primary in her charge: she could waste her sweetness on the desert air, or to non-paying strangers, to her heart's content.

The dispensableness of the sitter is even more evident in the case of Mrs. Willett, through whom has been obtained what is, in my view, the most impressive evidence for survival yet presented to the world. She has got rid, not only of the "sitter" fetish, with all the sentimentality and personal "slush" that goes with it, but also of the "control" fetish. One could hope, indeed, that her mediumship might be taken as a model; but I fear it is a hope most unlikely to be fulfilled. For the professional's subliminal—which, like all subliminals, no doubt, is its primary's most obedient servant, unwearyingly intent upon serving its desires and prejudices—is probably quite cute enough to know that the public is not going to pay any guineas for an "Ear of Dionysius."

HUBERT WALES.

A REPLY TO MR. HUBERT WALES'S LETTER.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—While thanking Mr. Hubert Wales for the appreciative manner in which he refers to our recent paper on Leonard phenomena, both Lady Troubridge and I are anxious to avail ourselves of the opportunity of replying to some of the points raised in his letter; the more so as he appears to be under a misapprehension, due doubtless to some lack of lucidity in the paper in question, but which indicates that we have in at least one instance failed to convey to a reader a correct impression of our attitude towards the phenomena.

We cordially agree with Mr. Wales that methods of enquiry into psychical phenomena cannot be too rigorous, and in fact would go beyond his demands and add that we consider that they should invariably be so irrespective of popular credulity or of any public opinion, and we welcome the discussion of any aspect of any incident recorded by us that may have struck a careful reader.

As regards Mr. Wales's comments on the incident of the dog "Billy," however, we cannot see that he makes good his argument that because the facts regarding certain of "Billy's" symptoms were unknown to the purporting communicator, A. V. B., during

her lifetime, their reception as emanating from her surviving intelligence is evidence against her survival or that of any one else.

If Mr. Wales is going to view with suspicion any signs of a deceased intelligence having acquired new knowledge of any sort subsequently to bodily death, I think he should be prepared to tell us why, in his opinion, granted the possibility of survival with personality sufficiently unimpaired to make communication with and recognition by incarnate survivors possible, we should assume a total cessation of the faculty of acquiring knowledge, either from incarnate or from other discarnate sources.

Is Mr. Wales by any chance a disciple of a certain clerical author who has perpetrated a harrowing work in which he tells us that the departed, even those of the most meritorious nature, lose instantaneously practically all the faculties which they enjoyed on this earth, becoming aimless bits of spiritual thistledown, and refraining perforce from any effort at communication with this earth, a privilege monopolised entirely by those who accept the assistance of the Devil and his angels?

Personally we cannot see why, granted for the sake of argument a surviving A. V. B., she should come to a full stop on leaving this world, and if she retains any faculties at all, as we understand them, why not the faculty of obtaining information useful to the work she has in hand, by telepathic or other means which, for all we know to the contrary, may be available,—either from incarnate persons who do possess the requisite data, or in some cases from other discarnate intelligences.

In the case of the dog "Billy," we are not in a position to say for certain that no one had died in possession of the facts regarding his ailments—possibly some one known to the veterinary surgeon may have heard his case discussed, and subsequently died prior to the mention of "Billy" at Mrs. Leonard's; in any case, we cannot see, if A. V. B. survives at all, why her difficulty in ascertaining the facts she required for the getting up of her case should have been any greater than ours in verifying them. It must be remembered that we have every reason to think that she did know, prior to her death, that "Billy" had existed, and she may have known that he had spent his latter life at Boscombe. She may therefore, hypothetically, have known where to go for her facts. Or, supposing she had lacked even that knowledge, why should she not have found in Lady Trou-

bridge's mind the facts known to the latter concerning "Billy," and learnt from her of Boscombe as a likely source of further information? We cannot prove that she did either of these things, or that she did neither the one nor the other; and we cannot prove that Mrs. Leonard, Fedá, or any one else incarnate obtained telepathically facts which we are satisfied were unknown to the medium normally. Therefore, in our opinion, the "Billy" incident, like so many others, neither proves nor disproves anything, except that facts do get communicated from one intelligence to another in a way which we cannot as yet regulate or understand, and that brings us back (after many days, so to speak) to the misapprehension under which we believe Mr. Wales to be labouring, namely, that in our paper we intended to convey that among the evidence presented for consideration we considered the "Billy" incident as pre-eminently good evidence of survival.

In our paper we intended to make it clear that we offered no opinion as to the source or explanation of the phenomena dealt with, beyond a statement that in many instances we considered the explanation of normal knowledge on the part of the medium as quite insufficient; but, had we been asked to express our opinion as to what particular incident, if any, among those dealt with, was particularly suggestive of survival, we should both unhesitatingly have selected the incident of "Daisy's Second Father," in preference not only to the "Billy" incident, but to any other phenomena recorded in the paper, with the exception perhaps of certain characteristic mannerisms observed by us in the so-called "Personal Control."

The latter part of Mr. Wales's letter does not really concern us personally, but since he has set the ball rolling, we feel inclined to give it a push gratuitously. Mr. Wales complains that a "sitter" personally known to the purporting communicators appears an indispensable adjunct of mediumistic phenomena. He suggests that the discarnate, if they can communicate at all, should dispense with the presence of a receiving intelligence known to them and either thrust their evidence upon any stranger who has ears to hear, or possibly, like Nelly, "chat volubly" to an empty room.

We cannot see what would be gained by either of these expedients. Hypothetically, were A. V. B., for instance, to give to strangers the evidence which she has purported to give to us, the most careful records made by strangers would not treat

adequately innumerable apparently trifling incidents, turns of phrase, pronunciation of words, etc., which, heard and recorded by any one familiar with the supposed communicator, add to, or detract from, as the case may be, the value of the evidence received. Were she, on the other hand, to babble to the empty air, we should be inclined to regard it much as we should have regarded a like proceeding during her life-time—as a symptom of mental derangement or imminent nervous breakdown!

Seriously, however, much as we appreciate the value of mediumship such as that of Mrs. Willett, we think that Mr. Wales must admit that each type may have its advantages, and it is only fair, to Mrs. Leonard for instance, to state firstly that, although a professional medium, she is not by any means backward in affording the same advantages to sitters whose means do not enable them to pay her as to those who can pay her fee, and, secondly, that so far from Feda voluntarily absenting herself until she hears the chink of a guinea, or to be up-to-date, the rustle of a Bradbury, she, like all the “Controls” or secondary personalities whom I have met in person or in literature, asks no better than to monopolise the largest possible share of her medium’s daily life, and has only been relegated to her routine “sitting” appearances by stern repressive efforts on the part of Mrs. Leonard.

Two more brief statements I will add: that the reception by a sitter of evidence regarding, or purporting to come from persons unknown to him is a frequent occurrence; and lastly that, while admitting the regrettable presence of much excessive sentimentality in the communications purporting to take place between friends or relations, received through many, especially through weak mediums, we deny the existence of anything that could by the most severe judge be termed sentimentality in Mrs. Leonard’s phenomena as known to us—unless, which we do not think, Mr. Wales wishes to apply the term “personal slush” to all and every personal expression of affection or interest received through a medium as purporting to come from a communicator who would have felt and expressed such affection and interest during life.

Personally, we have never received through Mrs. Leonard’s mediumship, any expression of sentiment that we would have considered “slush” had we been conversing with incarnate entities.

M. RADCLYFFE-HALL.

"LIFE AFTER DEATH."

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—I have to offer a few corrections of Dr. Schiller's statements in his review of our last *Proceedings* and of my book, *Life after Death*.

Dr. Schiller has entirely mistaken the real significance of the Lynn broker case, or "Case of Pictographic Phenomena," published in the annual *Proceedings*. The thing that I emphasized was not at all that he was mediumistic but that, whether mediumistic or telepathic, his own memories were used for interpreting the stimuli that came to him. I emphasized the fact, that it might throw light on the place which the subconscious has in all mediumistic work.

There was another point noticed, and it was that it clearly illustrates how people select their evidence to prove their theories. All that was reported represented it as telepathic; in my own experiments and those of a friend the record shows very clearly that there were incidents which could at least be interpreted spiritistically quite as well as telepathically. As a matter of fact, some of them had the characteristics of spirit messages, rather than of telepathy. It was that fact that led to the cross-reference experiment. I was not able to carry on the cross-references as thoroughly as I wished, but there was certainly enough to show that there was no reason to believe that it was telepathic.

What Dr. Schiller says about my criticism of Professor James has some force and I am not disposed to quarrel particularly about it. I only wish to correct an error or two and any mistaken impression that others might have as a consequence of Dr. Schiller's statement. Dr. Schiller seems to think I might not have read Professor James's book on Immortality at all. (1) I read the book twice. (2) I read portions of it several times more to see if I could make out what Professor James meant by some of his terms, and I never was able to find out from anything he said, save from the illustrations. (3) I did not construct my point of view from the mere use of the word "transmission," but from the necessary meaning of the illustrations which he chose. I may be entirely wrong in my interpretation of his meaning—if he had any, for my difficulty was to find out whether he had any other meaning than the one that I gave, and I was criticising the only thing that was

intelligible in it. Dr. Schiller's distinction between 'transmissive' and 'transitive' I do not admit for a moment. They mean the same thing save that one is active and the other passive; or one is the name of the facts and the other implies causal agency; but the phenomena are exactly the same.

Dr. Schiller's comment on my attitude toward idealism and realism mistakes the argument. My argument with the idealist was *ad hominem*, not *ad rem*. Before I could apply that method to the realist I should have to convince him of the spiritistic theory. The idealist has every reason to believe it, when the realist may move toward materialism. I did not fall back on realism, for I have nothing to do with either idealism or realism. Nobody has ever made the terms very clear, especially idealism.

The difficulty always with Professor James was to determine technically what he meant by his language on a crucial point. As a popular writer he was clear enough, but the moment he touched on technical problems you never could be sure that his language had the accepted meaning of history. It is quite probable that if I could have found what the meaning of his terms was my animadversions would have been very different. But I must insist that the terms mean either what I said, or they mean nothing.

JAMES H. HYSLOP.

[*Note by the reviewer.*] I believe Dr. Hyslop to be wrong on all the points to which he takes exception in my review of his book. But I refrain from demonstrating this because their interest for members of the Society is too slight for me to make demands upon the valuable space of the *Journal*. I will only thank Dr. Hyslop for stating plainly and in print what I have long believed to be the real root of the trouble philosophy-professors have with the thought of William James. He did not employ technical jargon enough to be easily assimilated by the professional mind. But this is hardly a condemnation of James.

F. C. S. SCHILLER.

THE REGISTERING OF SUB-CONSCIOUS IMPRESSIONS.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—1. In the *Journal* "MAN," 1904, No. 115, in an article by Mr. N. W. Thomas, I came across the following remarks bearing out his suggestion that many of the witch-doctor's divina-

tions are the result of the unconscious transference, from the mind of the subject to his, of the answer sought. He was engaged in studying some ancient Bushman paintings in a cave, which had a projecting roof in the form of an isosceles or equilateral triangle. While doing so his dogs discovered some hidden skins, which he recognized as part of a collection of his own. He suspected a postboy, but said nothing. Then, in view of the disappearance of other articles at various times, he sent for a witch doctor to smell out the culprit. Sixty natives were collected including the culprit. Mr. Thomas stood behind to avoid giving any indications of his thoughts unconsciously. He simply told the man there was a thief and he wished to find him. The witch-doctor went through the customary gesticulation, chanting and *drawing figures on the ground with his stick. After a time he began drawing triangles* (italics are mine), then boldly declared that the stolen articles were hidden in a cave and finally indicated the suspect as the thief. As it turned out, the culprit afterwards confessed, and the suspect was found innocent. The interest of the story is that the witch doctor appeared to have read N.W.T.'s thought.

2. I take the following from Vol. VI. of *Proceedings, S.P.R.*, p. 69. "Further Experiments in Hypnotic Lucidity or Clairvoyance," by Professor Charles Richet. The hypnotised subject is attempting to read cards sealed in opaque envelopes. "The manner in which she arrived at the results was very curious—possibly very instructive, if any real clue to the process can be found. She held the envelope between her hands, and then *drew on a sheet of paper a club, a heart, a diamond, a spade*; and she repeated these drawings over and over again, saying, "it is red, black, club, heart, etc., but not making up her mind to a definite choice till after a long period of uncertainty. (If the exact number of pips was to be told) she counted on her fingers, repeated the process again and again ad nauseam" (italics mine).

3. Again, *Proceedings*, Part LXXII. (1916), p. 59. Professor Murray, in his Presidential Address, describes his thought-reading experiments. "My daughter thought of Savonarola and the people burning (things) in the Square. I first felt 'this is Italy'; then 'this is not modern': then hesitated, when accidentally a small tarry bit of coal tumbled out of the fire. *I smelt oil or paint burning and so got the whole scene.* It seems as though here some subconscious impression, struggling up towards conscious-

ness, caught hold of the burning coal as a means of getting through" (Professor Murray apologizes for his anthropomorphic tropes). Readers who have studied this very interesting number of the *Proceedings* will remember several analogous cases in which Professor Murray arrived at a correct result through the influence of external accidents of this kind.

4. Part LVII. (1908) p. 227. In the cross-correspondence, "Angel," Mrs. Verrall's script was as follows: "Write 3 words; something about their serried ranks—the avenging flame—troop triumphant—no not quite that. Flaming swords—no (Latin quotation) but wings or feathered wings come in somewhere, and with twain he covered his face." . . . (two lines omitted) ". . . long pointed rainbow wings. But you keep going round the ideas (quotations from Milton and elsewhere follow), triumphant hosts in long array, the wings point upwards behind the martial hosts (lines describing a picture omitted; then finally) Leave it to-day, his flame clad messengers, that is better F.W.H.M. has sent the message through at last!"

5. Lastly, when we are trying to recollect a name, the usual method we employ is to go over the letters of the alphabet in the hope that the appropriate letter will attract the word we are groping for, and bring it into the light of the supraliminal.

Now, between 1, 2, 3 and 5 there are certain similarities of process. There is the groping action or attitude in all of them. But in 1, 2, and 3 there is groping after the unknown.

The associative principle seems to be at work in all four cases; we may, in fact, say in all five cases, because in 4 the subliminal operator is clearly trying to switch on to the "angel" association and bring that word or idea to light.

But the question we require to answer is this: was the witch doctor already subliminally in possession of the 'cave' idea and its association with triangles, and were motor impulses being exerted to make him draw a triangle; or, on the other hand, was the drawing of the triangle purely fortuitous, and was the effect of it the same as that in Professor Murray's case: namely, to relieve, as it were, the telepathic tension by producing the idea just as crystals appear out of a strong solution of a salt under appropriate conditions if a fragment of solid matter be dropped into it. The scribbling with the stick *looks* like a casting about as it were, for a rise; yet, the subliminal effort may be going on at the same time. At any rate, in Professor Murray's case

the falling of the coal was purely chance. In No. 2 we are faced with a number of difficulties. A great number of successes were obtained by this subject, with cards, unknown to Professor Richet, sealed up in envelopes, which he considered to be too thick to have given any indications through hyperaesthesia.

The process the subject followed is interesting when we consider it in relation with the other instances recorded above.

Here it is harder still to choose between the two motives which promoted the subject to draw and reckon on her fingers—because there is no source, in a living mind, from which the indication required could have been received telepathically. Yet the same method as in 1, and, we may say, 5, is employed.

Is the faculty of clairvoyance a real one? The number of cases where the possible influence of living minds is ruled out, is extremely small; hardly sufficient to establish clairvoyance even as a working hypothesis. Granting clairvoyance, however, the *modus operandi* is intelligible. The reckoning and drawing operations are, as it were, a delicate test, calculated to give a faint indicative reaction under appropriate conditions.

I feel that I have only scratched the surface of the interest of these cases taken together, and that there is a good deal more to be got out of them than I am competent to discover.

ERNEST S. THOMAS.

REVIEWS.

Spiritual Pluralism and Recent Philosophy. By C. A. Richardson, M.A. Cambridge University Press, 1919. Pp. xxi, 335.

METAPHYSICS is an intellectual game of which some philosophers are very fond. It is played with technical words as counters, and its chief object is to 'explain' them, *all except one*, in terms of that one, by 'reflecting' on them, or 'analysing' their 'pre-suppositions.' The one by which one 'explains,' must *not* be reflected on or analysed—that is the first rule of the game—but as any one may be chosen, the number of possible metaphysics is theoretically infinite. Secondary rules are that the results should be extracted by pure thought out of the bare terms with no reference to experience, common-sense or science, clothed in decent obscurity, and, *at least*, pseudo-theological. Hence no apparatus or observations are required. As for the meanings of the words involved, they are conventional and traditional, unrelated to experience, common-sense and science logically, though

chronologically an affiliation to ancient superstitions may frequently be traced in them. As a rule no two metaphysicians use them in quite the same sense, and it is quite in order to change from one sense to others, according to the needs of the argument, in the course of the game. This practice also greatly increases the variations of the game; but it thereby comes rather to resemble the royal game of croquet as played by Alice at the court of Wonderland. It is no wonder, therefore, that metaphysicians should get very much engrossed in their game. They play on, the world forgetting by the world forgot, and are perfectly satisfied that nothing but metaphysics ultimately matters. It is very difficult, therefore, to interest them in any scientific or practical problem, and it is a great condescension when they apply even one of their 'categories' to one of them.

It shows a fine spirit, therefore, in a first-class metaphysician from Cambridge, to risk his metaphysical prestige by joining what he, somewhat optimistically, believes to be the 'rapidly increasing' company of psychical researchers (p. 328). He devotes the long concluding chapter of his book to a detailed consideration of the compatibility of the various types of supernormal phenomena which are the subjects of *Psychical Research* with his metaphysical principles, and comes to the conclusion, in each case, that they have adequate analogies with things he does believe, and that there is no reason why they should not be believed. This is not very positive support, perhaps, but as much, no doubt, as could be expected. His inquiry is a little overweighted with metaphysics, and his metaphysics are not wholly free from the foibles mentioned above; but he bears his burden gallantly, and is evidently determined to come to grips with the facts. If he is at all a young man, he would probably be a valuable recruit, and would soon discover that in psychical research it is necessary to question everything, to take nothing for granted, to jettison metaphysical prejudices, and to entertain with a widely open mind a multitude of the most tentative and bizarre suggestions.

For instance, he might begin by allowing the facts of multiple personality to call his attention to the somewhat serious vagueness of his own metaphysical ultimates. His favourite category is that of subject-object, and he is never weary of insisting that the former is an indivisible unity, "so absolute as to render meaningless any attempt to split up his feelings and activities" (p. 152). He is also psychologically orthodox in dividing the

'self' into the 'I' (subject), and the 'Me' (object). Accordingly he holds that the 'dissociations,' *e.g.* of the 'Beauchamp' family, are affections of the 'Me,' except where there is evidence of double consciousness, when "*two distinct foci of attention* must be involved, and therefore *two distinct subjects*" (p. 309), which is why he approves of the idea that 'Sally' was a possessing 'spirit' (p. 282). But it has not apparently occurred to him to put to this 'analysis' the very searching question—'In virtue of what common nature or property are the "I" and the "Me" identified and united together in the same "self"?' It is clear that for common-sense they are somehow one, and Mr. Richardson, like every one else, assumes this too, when he is not on his guard;¹ yet neither psychology nor metaphysics ordinarily contrive to justify this assumption. Psychology distinguishes the 'I' and the 'Me,' but is at a loss to describe their union. Metaphysics attaches enormous importance to the distinction of subject and object, but the abstract distinction does not get down to the actual distinctions between, 'subjective' and 'objective' that are made, and will not serve to discriminate between waking and dreaming, perception of reality and hallucination. In particular, it plays Mr. Richardson false. He is (very sensibly) trying to be a 'pluralist,' *i.e.* to believe that he is not alone in the world. But he fails to observe that his 'subject of experience' category does not help him in the least to justify his pluralism. For seeing that *ex hypothesi* nothing is known about a subject which can never be an object of knowledge, he has no right to think that 'Subjects' exist *in the plural*. Indeed the 'principles' of simplicity and economy rather seem to require that no more than *one* Subject should be postulated, and that the various empirical personalities should all be conceived as dissociations of a single Absolute Self. Which, of course, would knock out pluralism, and lead to an extreme, though not very edifying, form of monism.² To justify a belief in a plurality of 'subjects,' the admitted plurality of empirical 'Mes' must somehow be made relevant to the apparently unapproachable 'I.' Or, in other words, the common-sense belief in the unity of the self, in spite of these psychological and metaphysical distinctions, must be vindicated.

¹ *E.g.* on p. 198, where what he says does not seem to apply either to the 'I' or to the 'Me,' but to the total 'self.'

² As I have argued in *Studies in Humanism*, ch. xi.

Now it is in overcoming these inadequate distinctions and expanding the unduly narrow conceptions psychology and metaphysics have formed of the Self, that Mr Richardson should find the study of the abnormal 'dissociations' useful. For though superficially they exhibit normal personality dissolving into chaos, they really attest a deeper, subliminal unity of the Self. For it seems that the dissevered personalities can be *reunited*, and even when they perish, they can pass their contents, or what was valuable in them, on to their heirs. They contain therefore the presage of a psychology that is no longer classificatory but active and therapeutic, which will mould the psychic material into forms far more beautiful and regular than nature now attains.

It is true that technically all these 'dissociations' would have to be assigned to the 'Mc,' but the very fact that outstanding personalities like 'Sally Beauchamp' or 'Sleeping Margaret' in the 'Doris Fischer' Case require a distinct 'subject' for their accommodation, on Mr Richardson's own showing, only strengthens the demand for a better conception of the Self that will represent the 'I' and the 'Mc' as really belonging together. For 'Sally' was far too intimately mixed up with the rest of the 'Beauchamp' family to be seriously regarded as a separate entity. The proposal so to regard her is only the desperate device of an artificial theory. So is the dogma of the indivisible unity of the Soul, which dates from a time when little was known about it, and much of it, especially the unconscious depths, had to be left a perfect and absolute blank, and so could be labelled 'subject,' and regarded as disposed of by this metaphysical 'category.' Now the indications are that the Soul has actually a highly complex structure, probably quite as complicated as the body. What unity it has is plainly functional and acquired, with difficulty and imperfectly, or else resides so deep below the surface that we can still only guess about its nature. Moreover, what is true of the Self holds even more signally of the other topics of Psychological Research. They all summon us to reconsider our established beliefs; all are too essentially experimental to form a suitable playground for the *a priori* notions, cut and dried categories, and hard and fast distinctions of metaphysics.

F. C. S. SCHILLER.

Man-Making from out of the Mists to beyond the Veil. By William E. Benton, London. John M. Watkins. 1919.

THIS book is essentially a compilation of data having a human interest, from the habitability of the planets to the price of radium. The preface modestly indicates its character by declaring that it is "merely for casual readers, and attempts nothing worthy of the attention of the habitual student." Its attitude towards Psychological Research is highly sympathetic, and it contains (on pp. 161-2) a list of the Presidents of the Society from Henry Sidgwick to Lord Rayleigh.

JOURNAL

OF THE

Society for Psychical Research.

NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT THE HOUSE OF

THE ROYAL SOCIETY OF MEDICINE

(IN THE ROBERT BARNES HALL),

1 WIMPOLE STREET, LONDON, W.

(ENTRANCE IN HENRIETTA STREET),

On MONDAY, JULY 19th, 1920, at 5 p.m.,

Address by the President,

DR. W. M'DOUGALL, F.R.S.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend.*

NEW MEMBERS.

Elected April 13, 1920.

- Broad, C. D.**, Litt.D., 159 South Street, St. Andrews.
Clarke, Mrs., Jersey Avenue, Central Park, Vancouver, B.C.
Dingwall, E. J., 73 Corringham Road, Golders' Green, London, N.W. 4.
Enthoven, Mrs. F. V., 33 Cambridge Square, London, W. 2.
Fernald, Mrs. C. B., 4 Marlborough Road, St. John's Wood, London, N.W. 8.
Moncrieff, Captain M. M., Hemley, Woodbridge, Suffolk.
Parsons, Miss Llewellyn E., 99 Park Avenue, New York City, U.S.A.
Rust, Dr. Montague, Boyndie, West Newport, Fife.
Sloss, Mrs., c/o Sunderland House, Curzon Street, London, W. 1.
Tatham, A. T., Mountain Rise, Pietermaritzburg, Natal.
Wilkinson, Mrs., Cromwell House, Haresfield, nr. Stonehouse, Glos.

Elected June 1, 1920.

- Baha, M.**, c/o Librairie Ikbal, 2 Sublimé Porte, Constantinople.
Bjarnason, Professor A. H., Ph.D. (on behalf of the University of Iceland), Hellusund 3, Reykjavik, Iceland.
Bryans, George, Court Royal, King's Cliffe, Brighton.
Carden, Dr. W. A., Lulworth, Eltham, Kent.
Cook, A. G. H., The Villa, Washington, Co. Durham.
De Grave, Miss D. M., Pioneer Club, Park Place, St. James's, London, S.W. 1.
De Koven, Mrs. Anna F., 1025 Park Avenue, New York City, U.S.A.
Hanson, G. F., Department of Pathology, University of Oxford.
Hendrix, J. A., Marion, Ala., U.S.A.
Hillman, Hugh H., White Cross, Banwell, Somerset.
Librarian, General Theological Seminary, Chelsea Square, New York, U.S.A.
Mappillay, K. I. Varughese, Puthumadam, Chennithalay, Mavelikarai, Travancore, S. India.

Price, Harry, Royal Societies' Club, 63 St. James's Street, London, S.W. 1.

Routledge, Mrs. Scoresby, 9 Cadogan Mansions, Sloane Square, London, S.W. 1.

Warburton, A. P., c/o A. Scott & Co., Bankers, Merchant Street, Rangoon, Burma, India.

MEETINGS OF THE COUNCIL.

THE 171st Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, April 13th, 1920, at 4.30 p.m.; **DR. F. C. S. SCHILLER** in the chair. There were also present: **Mr. W. W. Baggally**, **Dr. T. W. Mitchell**, **Mr. J. G. Piddington**, **Mr. W. H. Salter**, and **Mrs. Henry Sidgwick**; also **Mrs. Salter**, Editor, and **Miss Isabel Newton**, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Eleven new Members were elected. Their names and addresses are given above.

Mr. W. Whately Smith was co-opted as a Member of the Council for the year 1920.

The Monthly Account for March, 1920, was presented and taken as read.

THE 172nd Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, June 1st, 1920, at 3 p.m.; **SIR OLIVER LODGE** in the chair. There were also present: **Mr. W. W. Baggally**, **Sir W. F. Barrett**, the **Rev. M. A. Bayfield**, **Sir George Beilby**, **Captain E. N. Bennett**, **Sir Lawrence Jones**, **Mr. J. G. Piddington**, **Mr. W. H. Salter**, **Mrs. Henry Sidgwick**, **Mr. W. Whately Smith** and **Dr. V. J. Woolley**; also **Mrs. Salter**, Editor, and **Miss Isabel Newton**, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Fifteen new Members were elected. Their names and addresses are given above.

The Monthly Accounts for April and May were presented and taken as read.

PRIVATE MEETINGS FOR MEMBERS AND ASSOCIATES.

THE 62nd Private Meeting of the Society, for Members and Associates only, was held in the Council Chamber at 20 Hanover Square, London, W., on Tuesday, April 13th, 1920, at 5.30 p.m.; DR. F. C. S. SCHILLER in the chair.

MR. G. E. WRIGHT read a paper entitled "Some Impressions of a New Associate," which, with the discussion that followed, is printed below.

THE 63rd Private Meeting of the Society for Members and Associates only was held in the Council Chamber, at 20 Hanover Square, London, W., on Tuesday, June 1st, 1920, at 4 p.m.: THE PRESIDENT in the chair.

MRS. W. H. SALTER read selections from a paper by MRS. HENRY SIDGWICK entitled "A Discussion of Cases of 'Phantasms of the Living' which have appeared in the *Journal*." The full paper will be published, it is hoped, in the *Proceedings*.

SOME IMPRESSIONS OF A NEW ASSOCIATE.

BY G. E. WRIGHT.

AT the present moment it may perhaps serve a useful purpose to place on record some of the impressions which the past work of this Society has made on one whose introduction thereto is but of recent date. Also to submit some suggestions as to possible future activities in psychical research. The impression which the structure of evidence as embodied in our *Proceedings* makes on one who, so to say, meets it for the first time in the aggregate, is necessarily different to that produced on older members who have seen each component of that structure during its erection.

In regard to suggestions for future research, I am well aware that they are framed on a very imperfect knowledge of the difficulties, and limitations, of psychical research; but they will at least afford an opportunity for others, better informed, to re-state these difficulties and limitations, a re-statement which at the present time would seem to be needed.

I will therefore endeavour briefly to set forth a few re-

flections on some items of the past and present work of this Society, and a few suggestions as to future activities.

In regard to past work the outstanding achievement is, of course, the establishment of telepathy as a proved fact of human experience. Although the powers and limits of the telepathic faculty are far from being precisely defined, yet the existence of "communication between human beings by other means than through the recognized channels of the senses" is not in doubt. Apart from the numerous comparatively recent investigations—notably the instructive series of experiments between Miss Miles and Miss Ramsden—the researches, and the reasoning, contained in that great classic *Phantasms of the Living*, are conclusive to anyone who investigates the subject in an impartial spirit.

In regard to present requirements in telepathic research, additional evidence is hardly a capital need as far as the mere proof of the phenomenon is concerned.

The collection of well authenticated cases of spontaneous telepathy, and the carrying out of investigations in the experimental department thereof, are, however, of undoubted value as contributing to a more precise knowledge of the *modus operandi* of telepathic transmissions. A considerable number of cases of the former class have been published in the *Journal* from time to time. I would suggest that the time is now ripe for the preparation of a synopsis of these cases, and its publication in the *Proceedings*.

Leaving, then, the subject of telepathy in which the results already achieved, and the methods to be adopted in any further research, are not doubtful, let us consider some other phenomena which fall within the sphere of the activities of this Society.

For present purposes these may roughly be grouped in two divisions, though there is some little overlapping between the two groups.

Firstly, we have the phenomena which hypothecate extra-terrene influence—the great subject of communication with the disembodied, to which most of the energies of our investigators have been devoted. In this department the issue is clear. If there is sufficient evidence—and many would say that our records, especially those of the cross-correspondences, provide

that evidence—that communications are received by the hand or voice of sensitives which cannot be accounted for by normally acquired information, by telepathy *inter vivos*, or by chance coincidence, we are, in our present state of knowledge, driven to the conclusion that these communications must have an extra-terrene origin.

The second group of phenomena are those which, even if their occurrence is a definitely proved fact, do not necessarily require any extra-terrene hypothesis to explain them. They are indeed *popularly* explained as being due to the operation of extra-terrene intelligences, but this explanation is quite gratuitous.

It is difficult to find a satisfactory generic term to cover all these phenomena. They include a number of alleged manifestations popularly described as *materializations*, *spirit-photography*, *apports*, *levitations*, the *physical phenomena of spiritualism* and so forth. All these terms are obviously objectionable and question-begging. Perhaps they might be termed *parapsychic* phenomena. This term does not commit us to any exclusively *psychical* hypothesis, but allows us to admit that they may be *psycho-physical* or even only *hyper-physical*.

Émile Boirac—who is one of those who incline to the opinion that many of these phenomena may be ascribed to the operation of some pseudo-radiant energy capable of being emitted by certain persons—sensitives or somnambules—under special conditions—trance or hypnosis—has introduced the term *biactinism* to define the collection of phenomena in which there is, apparently, manifested action capable of being exercised on animate beings, or on *inanimate* substances, other than by the normal means of the senses and the muscles.

It would seem that F. W. H. Myers did not reject this hypothesis, for we find him writing in *Human Personality*:

“I do not know how my will moves my arm, but I know by experience that my will generally moves only my arm and what my arm can touch. . . . Yet I can sometimes move objects not in actual contact, as by melting them with the heat or (in the dry air of Colorado) kindling them with the electricity, which my fingers emit. I see no very definite limit to this power. I do not know all the forms of energy which my fingers might, under suitable training, emit.”

I do not think that there has been, at least during the last fifteen years, any systematic and coordinated attempt to investigate these phenomena as far as this Society is concerned.

One species of them has, indeed, received some attention at the hands of our investigators. In regard to the so-called "physical" phenomena—*psycho-dynamics*, if the term may be permitted—we have the admirable investigations carried out at Naples in 1908 on the manifestations produced by Eusapia Palladino which are recorded in Vol. XXIII. of the *Proceedings*. We have also the record of Miss Johnson's investigations of the phenomena manifested by Mrs. Williams (see *Proc.*, Vol. XXI.). These, however, are all that the last ten volumes of the *Proceedings* has to teach us on the subject.

The most cogent evidence for the reality of these phenomena is found in a series of researches, with which this Society has had no official connection, namely, Dr. Crawford's Belfast experiments.

I venture to think that it is unfortunate that these experiments, which appear to be of profound significance, should have been carried out in entire independence of this Society. In any other department of research we can hardly conceive that an investigator who had produced results obviously of novelty and value, would not bring his work before that institution or society which was charged with the furtherance of research in that particular subject. Coordination in psychical, as in physical research is a prime need of the present day.

Amongst the impressions of a new Associate, one of the most prominent is that there is a real and pressing need for the systematic experimental investigation of these para-psychic phenomena. An investigation which shall adopt the methods of the laboratory, which shall be concerned with the production, or attempted production, of the alleged phenomena, and not merely confined to the criticism and analysis of evidence elsewhere obtained.

It is, clearly, of no practical value to state an abstract proposition of this sort. It must be translated into concrete suggestions which shall both be within the available resources of the Society in experimental material, and shall also not conflict with, or compromise, other lines of investigation which may be in progress.

It is also necessary to suggest the sequence in which the very varied phenomena comprised in this class should be investigated.

Obviously we should select for our first research the phenomenon which has, on the one hand, the best attestation for its occurrence, and which, on the other hand, is the simplest and most amenable to strictly experimental treatment.

The combination of these desiderata is certainly maximum in the case of the so-called "spirit photography." May I, in order to eliminate a prefix which is so objectionable to us, call it "psycho-photography"? We may define it as the impression on photographic plates, either of something *not* apperceptible by the normal human senses, or of some normally perceptible thing, in a manner *not* normally possible. The definition is clumsy but will suffice for present purposes.

Those who are charged with the direction of the research work of this Society have much on their hands. It is not therefore to be expected that they should contemplate opening up a new line of research unless there is a *prima facie* case that it is likely to lead to profitable results. Our decision as to whether any phenomenon is or is not worth investigating must be determined by the respectability of the general testimony for its occurrence. The testimony to the broad fact that photographic plates, placed in proximity to a sensitive or somnambule, receive impressions which they could not have received by normal means, is at least respectable. Definite pronouncements to this effect have been made by Ochorowitz, Darget, De Rochas, Durville, Baraduc, Morselli, Hyslop, Carington and other competent authorities. There is, therefore, clearly a *prima facie* case for investigation.

In regard to simplicity and ease of observation psycho-photography compares very favourably with other subjects of psychic research.

We are not here dependent on personal observation for the registration of the phenomenon. The photographic plate gives the decision. The possibilities of mal-observation or hallucination are therefore definitely eliminated, an elimination which is of the utmost scientific value. The application of conclusive test conditions is also easy. All that is needed is a thorough examination of the camera, slides, and plates, and continuous

supervision during exposure and development. It should be easy to ensure conditions which would render substitution of plates, double exposure, or deception of any kind, impossible.

The third point is the question of available experimental material, and the possibility of interference with other lines of research. I take these two questions together as they are, to some extent, interdependent. If these para-psychic phenomena were only to be produced through the agency of trance sensitives it might, on this account, be said that their investigation was undesirable. Our available material in the case of trance sensitives is very limited. Those of them who have been enlisted in the service of psychic research have, so to say, had their subliminals specially trained for the reception of extra-terrene communications. The subliminal of a trance sensitive is a very delicately balanced mechanism. It might destroy its value for the more important investigation—that of extra-terrene communication—were suggestion applied to it with the endeavour to lead to the production of para-psychic phenomena. We have an object lesson, in the case of Mrs. Piper's trance mediumship, of the ease with which the powers of a trance sensitive can be destroyed.

Fortunately, in these investigations in biactinism we do not need to employ trance sensitives. Somnambules are also available as subjects, and of these there should be a sufficiency.

It may, however, be said that the fact that psycho-photography and other para-psychic phenomena were proved to be producible, without extra-terrene influence, by hypnotic subjects, would not prove that they were so produced when manifested by sensitives. I think, however, that there is general agreement that the state of the subject under hypnosis, and of the sensitive in trance, is psychically and physically the same. Their common quality is disintegration of personality, the achievement of a state in which the *supraliminal* is partially inhibited, and the *subliminal* is partially freed, to function independently of the censorship of the former. Whether this state of disintegration is *externally* induced as in hypnosis (*Hetero-suggestion*), or *internally* induced as in trance (*Auto-suggestion*), would seem to make no difference to the resultant state.

It is suggested that the first experiments in psycho-photo-

graphy should follow the lines of those carried out by Dr. Ochorowicz, Darget, Carrington and others, in which no camera is employed. The plate is wrapped in opaque paper and held in the hands or placed against the body of the subject. The experimenter then suggests to the latter a word, subject or diagram to be impressed on the plate. Alternatively the subject is instructed to concentrate his attention on some actual object before him, and to transfer his visualization of it to the plate. This phenomenon—sometimes called “thought photography”—which is specially well attested, can readily be subjected to definite experimental proof.

The same method could be applied to test the claims of those spiritualists who allege that their “spirit guides” can impress a message or picture on a given plate in an unopened packet. Prof. Henslow, for example, has given in his recent book, *Proofs of the Truths of Spiritualism*, a case where an unopened packet of plates, securely sealed and marked for identification, was sent by him to a certain spiritualist séance and received back unopened with a *psychograph* impressed on the third plate from the top of the packet. As Professor Henslow gives the testimony of two independent persons, that the packet had never been opened, the case can hardly be summarily dismissed as one of fraud.

No one would suggest that this Society should generally embark on the investigation of spiritualist phenomena. It is useless to investigate any claims to supernormal powers where the *claimants* demand their own conditions before these powers can be exhibited. Where, however, as in this case, effective test conditions can be imposed by the *investigators*, the subject would seem to be a proper and necessary one for our investigation.

We will next consider experiments in which a camera is employed. The use of the camera to record psycho-dynamic manifestations, and so-called materializations, is of course familiar. Dr. Crawford has, apparently, obtained photographs showing that, in the case of the levitations observed by him, there is some sort of semi-material structure which raises, and maintains in position, the object levitated. Photography was also extensively used by Dr. von Schrenck-Notzing in his researches on the materialization phenomena exhibited by

"Eva C." which were discussed by Mrs. Salter in Vol. XXVII. of the *Proceedings*. His elaborate monograph, *Materializations-Phänomene*, of which an English translation is now in progress, gives a very profuse photographic record of these manifestations.

The Research Committee are to be congratulated on having been able to arrange a series of sittings in this country with this remarkable sensitive.

It is obvious that any investigator will apply the test of the camera in such cases, wherever possible. My present object is to suggest the use of the camera in a different line of research. It is probably common knowledge that most of the authorities above quoted who accept "thought photography" as a fact, also tentatively accept the reality of the "externalization of neuricity," in the case of sensitives and somnambules where disintegration of personality has been carried to some length. This opinion is supported by so reputable a psychologist as Émile Boirac.

These investigators state that, under certain conditions, a subject can be caused to externalize something which can be recorded photographically. If it could be definitely proved that a sensitive can under certain conditions be caused to exteriorize a "double" the implications of this proof would be of profound importance. It would give us a naturalistic explanation for many materialization phenomena, which are so baffling with regard to their investigation, and so repellent to most of us owing to the dubious environments in which they are often produced.

There is, therefore, a real need for the systematic photographic study of somnambules, in various degrees of hypnosis and under various suggestions. This study could probably be carried out with little difficulty.

I am aware that this hypothesis of externalization is mixed up with much undesirable and unscientific speculation on Occult and Theosophical lines. This admixture should, however, hardly deter us from experiment; in view, both of the respectable testimony for the occurrence of the phenomenon, and also the profoundly important conclusions which would result from its verification.

There is one other new line of research to which laboratory methods can be applied, and which, I think, demands attention.

It is not para-psychic, since the most reasonable explanation for the alleged facts is the action of non-human intelligences. This subject is the alleged "instrumental" communication with those intelligences, communication where mechanism takes the place of the human organism of the sensitive. It is stated by two Dutch physicists, Drs. Matla and Zaalberg van Zelst, that, as the result of prolonged experiment, they have received messages from extra-terrene sources by means of apparatus. This apparatus may roughly be described as follows:

It consists of an electrical contact capable of being actuated by minute pressures; a type wheel rotating at a very slow speed, the usual paper tape passing under the wheel, and a platen actuated by the contact key, through a relay, which presses the paper against the type when the circuit is closed. It is claimed that intelligible messages have been received through this apparatus, the key being pressed by some external force when the desired letters were in the position for printing. The experimenters' description of their researches has not yet, I believe, been translated into English. An interesting summary thereof is given in Dr. Carrington's recent book *Modern Psychical Phenomena*.

Here is another opening for laboratory research which, although it requires somewhat elaborate apparatus, should not be beyond the experimental resources of this Society.

It may seem an impertinence to offer suggestions on experimental technique to a research committee which has the advice of some of the most distinguished physicists of our time. I do however venture to think that there is one matter—in connection both with experiments in para-psychic phenomena and also with sittings with sensitives—which needs attention. This matter is the systematic record of the atmospheric conditions during any experiment or sitting. The barometric pressure, the temperature, and, above all, the hygrometric state of the atmosphere, in the séance room, or extemporised laboratory, should be recorded as a matter of routine. It is often said that atmospheric conditions affect psychic manifestations. This simple routine would soon verify or disprove this supposition.

I would also suggest that, where possible, experiments should be made as to the effect of special artificial environments. The effect of varying qualities of light should be tried, to see if

there is any truth in the statement that light rich in red rays is favourable, and light rich in violet rays unfavourable, to the production of psychic phenomena.

Other matters to be tested are the effects of artificial desiccation, of ozonization, and of a condition of electric stress. In many psychical investigations apparatus and mechanism cannot help us. The more reason why we should use them in every case where they may be, even remotely, of assistance. The history of experimental research in Natural Science has, surely, made abundantly clear the need for recording every condition accessory to an experiment, even though at the time it may seem to have no direct bearing on the result.

In regard to the investigation of sensitives purporting to produce physical or materialization phenomena, and with special reference to the forthcoming experiments with "Eva C.," I would suggest the desirability of carrying out tests analogous to the "control" experiments of the biologists.

In past discussions on the records of experiments with such sensitives much time has been spent in inconclusive arguments as to whether the conditions of lighting, and of hand or foot holding, or the positions of furniture, curtains, and the like were such that the sensitive could *possibly* have produced the phenomena exhibited by normal means.

Where, as in the case of the Naples experiments with Eusapia Palladino, or those conducted by Dr. Von Schrenk-Notzing with "Eva C."—and as no doubt will be the case in those now to be conducted with the latter sensitive—an accurate and detailed record is made of all these conditions, it should be possible to reach relative certainty on this point by repeating the experiments with a non-sensitive of the same sex and approximately the same age and physique as the sensitive. A professional illusionist would be a very suitable subject.

This understudy—or pseudo-sensitive—would be subjected to precisely the same examination, tests, and restraints as those applied to the real sensitive, and placed in the same room as that in which the séances had taken place, with the same furniture, the same conditions of lighting, and the same relative positions of sensitive, furniture, curtains, etc. The understudy would be informed as to the phenomena to be produced, and instructed to effect them if she could.

If it was found that although doing her best, so to say, to cheat she could *not* produce some of the phenomena exhibited by the real sensitive, our belief in the extra-normal origin of those phenomena would be greatly strengthened.

In the absence of experiments of this kind, it is always possible and easy for the sceptic to allege fraud *in general*, without troubling himself to explain how any *particular* phenomenon could be fraudulently produced.

The one and only safe rule in regard to evidence in this department of psychic research is to accept no phenomenon as, even potentially, extra-normal unless it is clear that the sensitive *could not possibly have produced it by trickery however much he or she tried to do so*.

This proposal must not be taken to imply any suspicion of the *bona fides* of such sensitives. But in strict experimental research *bona fides* can have no appreciable weight from the evidential point of view.

So far for the suggestions which a new Associate ventures to put forward. The impressions of that Associate are, however, by no means confined to the feeling that certain extensions of the experimental work of this Society require attention.

Far more cogent is the sense of appreciation, of respect, for the work already done. The older members of this Society—specially those who have taken an active part in that work—cannot probably appreciate the effect which the “*cumulative massiveness*” of the evidence for communication with the disembodied makes on one who meets it for the first time in the aggregate.

In regard to “*direct*” communications one is impressed by the wisdom of the decision which was taken to study exhaustively one sensitive—Mrs. Piper. The value of continuous observation, such as was devoted to the trance phenomena of Mrs. Piper, is, from the evidential point of view, considerable. Only by prolonged and continuous observation, and by the accurate record of all that is said at sittings, can the boundaries of a sensitive’s normal knowledge be defined. For this reason the Piper records are of the utmost value, since we have not to *guess* whether any piece of apparently supernormal information may or may not have been normally acquired. The records of past sittings, and the knowledge

which time brought to the experimenters as to Mrs. Piper's normal sources of information, leave but small opening for uncertainty on this point. There is therefore no need for hesitation in drawing the conclusion that there is a substantial residuum of information in Mrs. Piper's trance communications which could not have reached her by normal channels.

The telepathic hypothesis is, however, always at hand to hinder our positive acceptance of the extra-terrene origin of such communications.

If I may be pardoned a personal note, I would say the records of *direct* communications, impressive though they are, would not, for this reason, have sufficed to induce me to accept extra-terrene communication as a proved fact. But the evidence afforded by the cross-correspondences—and also by the *consecutive* correspondences, if I may so describe such scripts as that constituting the “Ear of Dionysius” case—has made it very difficult, if not impossible, for me to resist the conclusion that some of the communications received by the hand and voice of sensitives have been originated by other than human embodied intelligences.

It is agreed that by no means can the telepathic hypothesis be strained to explain the complex multiple cross-correspondences. Their evidential value must, then, stand or fall on the correctness of the interpretations which our investigators have given to the scripts of which they are composed. If we found that any critics had produced equally plausible interpretations which changed sense into nonsense, concordance into confusion, our confidence in the cross-correspondences as revealing the operation of extra-terrene intelligence would be rudely shaken. We do not, however, find this. During the sufficiently long period that these records have been before the public we do not find that the still not inconsiderable number of men of science who reject any super-normal explanation, have ever endeavoured to demolish the evidence in the only way in which it can be demolished, namely, by showing that the interpretations of the scripts given by our investigators are wrong or at least doubtful. Our confidence in the evidential value of the cross-correspondences is not a little strengthened by the fact that our opponents have, almost entirely, failed to apply to them any reasoned criticism.

Finally, there is one last impression which may be mentioned. It was argued some time ago that there is much decadence in the literary quality of scientific publications; that our scientists of to-day compare unfavourably in this particular with those of the last generation. The accusation is not unimportant. Ease of style and clarity of expression are needed by the scientific publicist as well as by the man of letters.

In this matter our Society is indeed fortunate. The literary quality of the papers which compose our *Proceedings* is, I venture to think, exceptionally high. For example, to make clear and interesting the analyses of cross-correspondences is a difficult task, but it has been successfully accomplished, notably in Vol. XXII., and in the various papers by our past and present research officers. The late Mrs. Verrall's analysis of her own script, which fills Vol. XX., is also an outstanding example of an obscure subject made clear by careful treatment. In regard to other matters it can be confidently said that the impression which the scripts constituting *The Ear of Dionysius* have made—not only on ourselves, but on many outside this Society—is largely due to the lucid manner in which the scripts were explained and annotated by the author of that paper. While for clearness of exposition and convenience of arrangement that monument of industry, Vol. XXVIII., is noteworthy.

May we not ascribe this quality, rare in scientific publications, to the influence of one who was in his time perhaps one of the great masters of English prose; one who hesitated not to devote his exceptional gifts to a then discredited study. A study the transcendent possibilities of which he foresaw when he wrote:

“It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world—to find thus at last ‘the substance of things hoped for, the evidence of things not seen.’”

A discussion then followed, of which an abstract is given below.

REPORT OF THE DISCUSSION.¹

DR. SCHILLER said he was sure everyone would agree with him that the Society were very fortunate to have secured

¹This report gives only the substance of what was said; it is not *verbatim*.

a rising recruit who was capable of bringing before them his views with so much practical energy and in so scientific a spirit, and, perhaps he might add, with such robust optimism.

Mr. Wright had pointed out that it was extraordinary that the Society had not undertaken any research into the phenomena of Miss Golligher, but it was not the fault of the Society that this research was not undertaken. In the year 1918 Sir Oliver Lodge and he himself were ready and anxious to go over to Belfast, but on several occasions they were put off, and in the end it was not possible for them to get sittings.

He entirely agreed with Mr. Wright as to the need for laboratory methods; he was quite sure that it was a very important matter which the Society ought to bear in mind. It ought to have a laboratory, although laboratories were not a safe passport to success. He said this largely in view of some American reports in American Universities where these laboratory methods had been tried. The results were negative, and the fact of course was in a sense hostile to the work of the Society. He thought that though close attention was given to the actual experiments, the experiments were insufficient, they were not persevered in, and ought to be supplemented by further experiments.

There was another point, and that was in regard to "spirit" photography. The great difficulty was to make sure that one had got a normal plate and he thought possibly Mr. Wright rather underrated the difficulties; for to keep a plate under continuous observance was not by any means an easy thing to do. Mr. Wright would be interested in an elaborate report made by a lady in Washington, whose *bona fides* was above suspicion, which was published recently in the last Part of the *Proceedings* of the American Society for Psychical Research. The report and examination of this collection were by Dr. Walter Prince, the author of the account of the "Doris Fischer" case. Dr. Prince, he thought, proved pretty conclusively that this collection of spirit photographs was not genuine, and that there was nothing produced that could not have been brought about by fraud.

The last point he would say anything about was the matter of telepathy. He thought that there Mr. Wright was opti-

mistic; the Society would like a great deal more evidence, and would like to be able to meet the doubts which were still being expressed.

MR. PIDDINGTON said that he agreed with Dr. Crawford. The main object was to get the work of investigation well done. Dr. Crawford published his results so that everyone could read them. He thought there was a certain advantage in having an independent investigation, for there were a certain number of people who looked with suspicion on anything done by the S.P.R., and therefore any independent person who brought out a report was well received by many, particularly if he was known as a scientific man. He sympathised with Dr. Crawford for this reason.

Mr. Wright said in his paper that co-operation and co-ordination were highly desirable. He thought Mr. Wright was for a moment forgetting the difference between the investigation of psychical phenomena and the ordinary investigation of physical science. In the laboratory, the personality of the investigator was unimportant; the same thing still happened if a person was sympathetic or unsympathetic—this would not affect the actual physical phenomena. In psychical phenomena the investigator made an enormous difference, and he thought that the difference might be in the fact that the medium did not know an investigator.

MR. WHATELY SMITH thought Dr. Crawford ought to let the Society make an investigation on scientific grounds. At present the report rested on the authority of one person only; the medium might lose her powers, or she might die, and then the critical public would say that there was no confirmation, and the whole of that very valuable work would be wasted.

With regard to the evidence for survival, one impression made in his mind was that the whole thing was getting confused. It was very difficult to advise a person as to survival until they could put something definite, or that could be called conclusive, before him. He thought it might be worth while to strike out on entirely new lines. He had written a letter a few months ago which was printed in the *Journal* in which he made this suggestion, and it naturally called forth a certain amount of criticism. But

he thought the Society might venture to investigate as to survival by entirely new methods.

MR. C. N. BENNETT said he had been an Associate for seven years and the first thing that impressed him very much was that the Society had no laboratory and organised system of research.

Having got nothing first-hand, and having merely paid his subscription, he had decided not to resign, but to join another Society, *i.e.* The London Spiritualist Alliance. He had not been a member for six weeks—he was not a spiritualist by any means—before they asked him to join in their development circle and to take on developing plates which they had been trying to get experiments from. One found that people there got to work, and there was behind it all an atmosphere of something being done.

It seemed to him that the only thing expected from the subscriber was his subscription and a little second-hand evidence. He should prefer that something was being done in which members could get first-hand evidence. The Society should pick its members' brains, not merely their pockets.

DR. WOOLLEY said he knew of no single scientific Society which conducted its experiments with an individual alone. How could an individual member carry on investigation of any sort? The only way was for groups of members to conduct experiments and then to bring them for discussion before everyone here. Experiments which were absolutely satisfactory to one's self alone, others would not accept. But they would accept the evidence of an experienced Committee, such as this Society appointed, which was exactly what it was working for.

MRS. BOUSTEAD said that what she felt about this discussion was that the experiences of new people would never meet the aims of the Society. What they wanted was the opinion of this Society as a body; the opinions of individuals would not convince other people.

MRS. HOBHOUSE said that the Society offered little encouragement in finding mediums, and little could be done without them.

MRS. KINGSLEY said that she could not agree with the lady who had just spoken that there was little encouragement shown. About a year ago, quite by accident, she took

part in a series of experiments, and it was discovered that a young man who was present went into trance. She came at once to the Society and she was received with the utmost courtesy. Miss Newton invited her to bring the young man to the Society's rooms, but unfortunately he could not be persuaded to be investigated.

THE HON. EVERARD FEILDING thought that if members were to take the line of the lady who had just spoken they would find that they would have exactly the same experience. The Council was always ready to form a Committee of members, who had had experience in research and investigation, and who had certainly experience of the sources of errors. The difficulty was to get people to subject themselves to any long series of experiments by which alone good results could be obtained.

So far as the subject of the paper was concerned he had himself much sympathy with the suggestion made by the writer. He had for a long time thought that a laboratory where a few simple laboratory appliances, weighing and other instruments, could be installed, would be of great use.

DR. SCHILLER having then called upon Mr. Wright to make a reply, if he wished to do so, MR. WRIGHT said he only wanted to correct one impression which had arisen from his paper. He did not mean that there was the slightest neglect on the part of the Society to investigate Dr. Crawford's medium, but he meant to imply that it was regrettable that as a scientific man Dr. Crawford would not permit the investigation by this Society.

APPENDIX TO PART LXXVIII OF PROCEEDINGS.

THE Appendix to Part LXXVIII. of the Proceedings, circulated with this *Journal*, completes Vol. XXX., of which bound copies will soon be ready. Part LXXIX., which was recently circulated, is the first Part of Vol. XXXI.

ERRATUM

IN the *Journal* for April-May, 1920, on p. 188, Mr. *Trevor* Basil Woodd is incorrectly referred to as Mr. *Tudor* Basil Woodd. We take this opportunity of correcting the mistake.

JOURNAL

OF THE

Society for Psychical Research.

The Rooms of the Society at 20 Hanover Square, London, W. 1, will be closed after Saturday, July 31st, re-opening on Monday, September 13th. The next number of the 'Journal' will be issued in October.

NEW MEMBERS.

- Brooks, R. Birkett, R.N.**, Royal Naval Depot, Sheerness.
Coates, Mrs. George, The "Angela," Victoria, B.C., Canada.
Cranston, Mrs., c/o Guaranty Trust Co., 50 Pall Mall, London, S.W. 1.
Griswold, Willard S., 436 Hartwell Avenue, Waukesha, Wis., U.S.A.
Savory, H. J., 7 Shamrock Street, Napier, New Zealand.
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THE Society desires to thank those further Associates who have become Members since the circulation of the *Journal* for April-May, 1920.

NOTICE OF MEETING.

It is hoped that a Meeting of the Society will be held during the first week of October at which Dr. Sydney Alrutz, of Upsala, will read a paper on his hypnotic experiments. A further notice of the Meeting will be circulated some time in September.

MEETING OF THE COUNCIL.

THE 173rd Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, July 19th, 1920. at 3.30 p.m.;

SIR OLIVER LODGE in the chair. There were also present : Mr. W. W. Baggally, Sir W. F. Barrett, Rev. M. A. Bayfield, Hon. Everard Feilding, Sir Lawrence Jones, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. W. H. Salter, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, and Dr. V. J. Woolley ; also, Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Five new Members were elected. Their names and addresses are given above.

The Monthly Account for June was presented and taken as read.

It was agreed that the Rooms of the Society should be closed this year on July 31st until September 13th.

GENERAL MEETING.

THE 161st General Meeting of the Society was held in the Robert Barnes Hall of the Royal Society of Medicine, 1 Wimpole Street, London, W., on Monday, July 19th, 1920, at 5 p.m.

A Presidential Address was delivered by DR. WM. McDUGALL, F.R.S., which will be published later in *Proceedings*.

CASES.

I. AN INCIDENT IN A SITTING WITH MRS. LEONARD.

THE above report of an incident which occurred at a sitting with Mrs. Osborne Leonard has been sent to us by the sitter, Mrs. Beadon, a member of the Society. We have had other reports of her sittings from Mrs. Beadon and know her to be a careful and accurate recorder. The case gains an additional interest from the fact that the apparent communicator, whom we will here call Mrs. Parkinson, is the same lady who was the apparent telepathic agent in a case printed in the *Journal* for July, 1919 (pp. 83 ff.), when a priest received, as he thought, a telephone message summoning him to the bedside of a dying woman desirous of receiving the last Sacrament. In the earlier case the impression was received a few hours before Mrs. Parkinson's death ; the sitting with Mrs. Leonard, recorded

here, took place about a fortnight after her death. The case is also of interest as being an instance in which knowledge was shown by Mrs. Leonard's trance-control which was apparently acquired by supernormal means and was not in the possession of the sitter at the time.

Mrs. Beadon first gave an account of her experience in an interview with the Secretary, Miss Newton, and afterwards sent us a record of it at Miss Newton's suggestion. The names and addresses of all the persons concerned are known to us, but by request are not printed.

Mrs. Beadon's record, sent to us on April 25, 1920, ran as follows :

From Notes taken during a Sitting with Mrs. Leonard.

On Saturday, November 30th, 1918, I had a sitting with Mrs. Leonard.

In the middle of the communication she was giving she broke off to say that there was a spirit present who was very anxious to get through. It was given almost like an interruption—agitated and eager. I got the idea that it was a man and have consequently in my notes written masculine pronouns throughout.

FEDA. There is a spirit who is very anxious to be known—
looks about 35 medium build, firm face—good
features medium colouring. Passed over after
influenza

J. E. B. I am afraid I do not recognise him I know no one
who has passed over with influenza

FEDA. Not sure if you have heard of it yet—about 10
days ago—

J. E. B. Can he give a name ?

(Feda wrote the letter S with her finger and said, "he¹ gives
a curly letter like that" but she did not say
"S.") Gives a letter like J.

J. E. B. Can he give any more ?

FEDA. He gives P. very distinctly— (She wrote P. with
her finger and said it as well.)

Will you write that down a curly letter & a

¹It would seem from the use of this pronoun as though Feda accepted the sitter's interpretation as regards sex, but it may be that Mrs. Beadon misinterpreted Feda owing to her own preconceived idea.

P. [I only wrote the "P" as I never accept the letters she writes in the air unless she names them as well. J. E. B.]

J. E. B. I am sorry I do not recognise anyone.

(Feda then began to speak of another subject, and then suddenly interrupted herself to say :)

FEDA. [Kitty!] he gives that as a clue— [Kitty] would know—[Stevenson]—helping [Stevenson]— Ask [Kitty Stevenson]—

Keeps pointing to his own side and says *here*— mysterious— Now J again— J is helping—to do with some one who has passed over— [Kitty] should know—

The above is all that was given except that I am almost sure she added "G.", which I hear is her [Mrs. Parkinson's] husband's name, but it is not in my notes, so is of no value. I remember saying: "Is there a message for [Kitty Stevenson]? Feda replied: "It is too soon for messages—find out who it is first."

I had *no idea* who S. P. might be, but I have a friend whose name is [Kitty Stevenson]. I was much interested at the vivid, clear way the whole name was given.

Mrs. [Stevenson] has had no experience of spiritualism, and has never seen Mrs. Leonard.

My sitting was on a Saturday. The following Monday I went to see Mrs. [Stevenson]. She was in bed recovering from influenza. I went up to her room. I asked her if she had lost any friend from influenza in the present epidemic. She said she had not. I told her why I asked. She was interested that her name had been brought in by a stranger who did not know of her existence, but it seemed to be in the wrong connection, as she knew nobody who had died lately.

A couple of days later I had occasion to telephone to Mrs. [Stevenson]. Her husband answered the telephone. He said: "Poor [Kitty] is dreadfully upset, she has just heard of the death of a great friend [Sylvia Parkinson]. She is particularly upset because it seems she died nearly a fortnight ago and [Kitty] feels she should have been told she was ill. It was pneumonia following influenza. [Kitty] is so distressed that she was not sent for."

Evidently S. P. stood for [Sylvia Parkinson]. J. is my own name "Joanna," and may be that I was "helping" by receiving

the message. I do not know if there is any other J. I did not know Mrs. [Parkinson] although I believe I met her at Mrs. [Stevenson's] before her marriage about 25 years ago. I have no clear recollection of it. Her name was Miss O—— then.

JOANNA E. BEADON.

We have received the following corroborative statement from Mrs. Stevenson:

May 4th, 1920.

Mrs. Beadon came to see me on December 2nd, 1918, and found me in bed with influenza. She asked me whether I had heard of the death of any friend, as she had received a message for me during a sitting with Mrs. Leonard on Saturday, November 30th. I told her that I did not know of anyone having passed over, and when the message was repeated to me, I failed to associate the initials with any friend. I went downstairs two days afterwards and immediately went to the telephone to ask Mrs. G—— [Parkinson], one of my greatest friends, for an address. I was horrified and terribly distressed at hearing the news of Mrs. [Parkinson's] death, which had occurred on or about November 13th. Mrs. [Parkinson] died from septic pneumonia. Her name was [Sylvia], and she was of medium height, with small delicate features and light brown hair, age 35. G. F. [STEVENSON].

A further corroborative statement was received from Mr. Stevenson, thus:

May 4, 1920.

I am able to testify to the fact that my wife, Mrs. A. [Stevenson], [Kitty] had no knowledge whatever of either the illness or death of Mrs. G—— [Parkinson], [Sylvia] until quite two weeks after it occurred. Her first knowledge of this was gained when she telephoned through to Mrs. [Parkinson's] house to ask for the country address of the latter's sister.

My wife was terribly distressed, for Mrs. [Parkinson] was one of her oldest and dearest friends, and it was a long time before she recovered from the shock of the unexpected announcement she received over the telephone. A. [STEVENSON].

In reply to an enquiry from us, Mrs. Beadon wrote on May 25, 1920:

Mrs. [Stevenson's] name has never been mentioned in any sitting or in any connection except in the case I have reported. Once in

a previous sitting [with Mrs. Leonard] the initial H. was given in a connection which I thought might refer to Mrs. Stevenson under her maiden name H——, but I am not sure about it. [*Mrs. Beadon then gives an account of this incident, but it has no connection with the present case, and so is not printed here.*]

A few days after Mrs. [Stevenson] had heard of Mrs. [Parkinson's] death she told me the story of the call for the priest which she had just heard from Mrs. [Parkinson's] sister. When I saw it reported in the S.P.R., I recognised it, but I do not know who sent it.

J. E. BEADON.

II.

M. 106. A CASE OF CLAIRVOYANCE?

THE following case is one in which a train of thought, closely associated with a particular object, was apparently aroused by contact with the object in a manner not easily explicable by normal causes. The narrator of the incident, Mr. H. S. Cowper, of High House, Hawkshead, Ambleside, originally sent his record to Sir Oliver Lodge, by whom it was forwarded to us. The record ran as follows:

September 25, 1919.

In July, 1917, at the dispersal of the well-known Pelham Clinton-Hope Collection at Christie's, I became the owner of a remarkable Egyptian statuette of black basalt. The figure is eighteen inches high, and is a portrait of an old priest. The work is of considerable artistic value, being in the remarkable realistic style of the XXVIth dynasty (Saitic), 662-525 B.C.

In the same summer my son Christopher, then over 14 years of age, was at my house in Kent for the holidays. Of course I showed him the figure, and I should mention that at that time the long inscription at the back had not been read, and I was unaware of the contents. I was, however, aware that it was Saitic, and represented a priest or scribe. As far as I can remember it was early in the holidays, and probably in August, that my son was looking at the figure in my library, and standing alongside the table with his hand on its head he said, "Father, what is the story about the lost Atlantis?"

There was nothing to lead up to this question. I had told him the story of Atlantis vaguely a long while before, and when he asked me I was absolutely at a loss where to look it up and

tell it him correctly. I ransacked books for several days, and it was only by references in classical dictionaries, and the travels of Ali Bey el-Abassi, that I remembered the connection of the story with Plato and a priest of Sais.

Though the coincidence seemed remarkable, I have never investigated further until asked to record the facts. A friend of mine has now (September, 1919) furnished me with a reference, for I do not possess a Plato. He writes me:

"In Plato's *Timæus* (22 ff.), Kritias, one of the interlocutors, tells a story which his grandfather (also named Kritias) was told by Solon (his elderly relative). This was that Solon, when travelling in Egypt, had been told by a priest of the Goddess Neith in Sais how, in far away prehistoric times, the people who then inhabited Athens had, successfully, repelled a great incursion made into the Mediterranean regions by the rulers and people of the Continent of Atlantis, which continent afterwards disappeared in the course of a great natural convulsion in the Atlantic Ocean."

An account of my statuette was published with three plates in an article by Miss M. A. Murray in "*Ancient Egypt*," edited by Prof. W. F. Petrie, Part IV., 1917, but which I think did not appear till about Christmas. The date is given as about 600 B.C., and it represents Nefer Smāa. There is a long hieroglyphic inscription down the back, in which he is described as "The Great One"—"Scribe of the Five"—and "Beloved of Men and Neith of Sais." As the Five were the council of the temple, he was apparently chief priest and scribe; and also, I take it, priest of Neith.

Solon was born 638, died 558 B.C.

It seems therefore quite likely that Solon was in Sais when this priest was living there, and consequently he may have been, and not improbably was, the narrator of the Atlantis story to Solon.

The problem is: Why should my son ask this question with his hand on Nefer Smāa's head.

I am aware of three other portraits of the same period and style. I do not think others are known, but possibly may be, as I am not abreast of modern Egyptology. There was a portrait head at Berlin, there is a scribe's head at the Louvre, and another belonged to Prince Ibrahim at Cairo. All are heads of old men realistically treated in the remarkable Saitic style. I rather think they are not inscribed, but all are probably officials.

H. S. COWPER.

The incident took place at Great Loddenden, Staplehurst, Kent, which I have since sold.

We subsequently wrote to Mr. Cowper asking if he could remember whether, when he first told his son the story of the lost Atlantis, he had said anything to him of its connexion with a priest of Sais. He replied as follows:

January 7, 1920.

With reference to your enquiries enclosed,

(1) I think it is quite impossible that when I told my son Christopher, then a mere child, about the Atlantis story, I could have mentioned anything about a priest of Sais. I do not think I knew at that date that a priest of Sais had anything to do with the story. It was only a story of a lost or submerged continent, which I thought would interest a child.

(2) On the other hand, when I showed him the statuette *I am sure* I told him it was of the Saitic period, because I recognised it as of this remarkable art period when I bought it.

It was only when he began to talk about Atlantis that I had to look the story up, and then found that the priest of Sais came into it.

One cannot remember these things, but my impression is that my knowledge of "Atlantis," when I told the child about it, was obtained from a clever modern novel on the subject, both title and author of which I now forget, and not from study of ancient authors at all.

H. S. COWPER.

It would therefore appear that any knowledge Mr. Cowper's son may have had concerning a connexion between a priest of Sais and the lost Atlantis did not derive from Mr. Cowper. But it is, of course, impossible to prove that the boy had never had any knowledge at all of such a connexion. He would not at that age have read Plato's *Timaeus*, but he might have come across the story of Solon and the priest of Sais told somewhere as an anecdote. But even if we suppose that he had some latent knowledge on this point, we have still to take into account the close connexion between the lost Atlantis and Mr. Cowper's statuette revealed by the reading of the inscription at the back. At the time of the incident described by Mr. Cowper, neither he, nor his son, nor, so far as can be ascertained, any other living person knew anything

of the inscription, which was not read until some months later. *Prima facie*, the incident suggests that Mr. Christopher Cowper's train of thought was aroused by his contact with the statuette rather than by any other person's thoughts or knowledge concerning the statuette.

That the human mind is able to derive information from physical objects directly without the intervention of any other mind is a theory often propounded; but the evidence for this theory is at present comparatively scanty. Perhaps the strongest evidence recently brought to the notice of the Society is that afforded by some of the "book-tests" obtained at sittings with Mrs. Leonard, whose information concerning closed books appears to have been derived directly from the books themselves in a manner which our present scientific knowledge is quite unable to explain. It is worth noting that in the case recorded above the information showing the close connexion between the statuette and the story of the lost Atlantis could be derived (supernormally, so far as Mr. Christopher Cowper was concerned) from the unread inscription at the back.

NOTES ON RECENT PERIODICALS.

THINKING ANIMALS AGAIN.

To judge by a review of recent German literature in the *Archives de Psychologie* No. 68 (Dec. 1919), p. 342, the controversy on this subject is by no means extinct, and the remarks in the *Journal* No. 359 (Dec. 1919), p. 128-9, require a certain measure of correction. It does not appear to be true that Dr. Neumann's experiments are admitted to have disposed of the claims of the dog Rolf, of Mannheim; on the contrary Fräulein Moekel maintains that he continues to "talk" in spite of her mother's death, and retorts upon Dr. Neumann that he had himself uttered aloud the name of the friend which he had supposed Rolf could have got only from her. Further it appears that a number of Rolf's descendants have been educated, and have shown that his genius is hereditary by achieving more or less the same feats. Lastly a Dr. Wolff has upheld the claims of the Elberfeld horses by further experiments with the blind stallion Berto, which are said completely to exclude every way of transmitting unconscious signs.

F. C. S. S.

CORRESPONDENCE.

EVIDENCE OF SURVIVAL.

TO THE EDITOR OF THE *Journal of the S.P.R.*

MADAM,—Some years ago I had an experience which raised a question similar to that suggested by Mr. Hubert Wales and answered by Miss Radelyffe-Hall, à propos of the incident of "Billy" the dog. I received through a medium a statement that my Will contained an error. The remark was spontaneous; I had neither inquired about, nor suspected, an error; he did not tell me what was the nature of the error. I sent for the document (which was not in my keeping), and as I could detect nothing wrong I forwarded it to a friend (a Judge), who replied saying that the Will, as drawn, contained a "bad blunder" which he had known solicitors make on some previous occasion. It was of a technical character and not one I could have recognised.

The question this suggests is: Was anyone who had died likely to have known of this in his lifetime? An affirmative answer seems impossible from the nature of the case. Before the medium made this statement, however, he described to me an elderly man whom I recognised as my Uncle and Guardian, though I did not say so; he then said, that he got the word "uncle," and asked whether he had helped me to draw up any document before he died. I replied that he had helped me to draw up my Will. It was then that he said very emphatically: "I get *incorrect* so strongly."

Although the bare statement concerning the error does not point to communication from the departed, if isolated from the context, any more than does the statement of facts concerning "Billy," the association of this statement with a clearly recognised personality should be a factor—and perhaps the determining factor—in forming a judgment as to the source and significance of the statement. I am bound to ask: Why should the clairvoyant faculty of the medium see my Uncle before telling me of the error in my Will? If the discovery of the blunder is to be attributed to travelling clairvoyance, and it is supposed that by this means, and this means alone, he was able to discern a technical error unrecognised up to that time by any living person, why did he previously see the person who may have been, unintentionally, responsible for that error before he died?

The fact that he was my Guardian and had taken charge of

my financial affairs for many years makes it entirely suitable that he should try to point out the error if he became aware of it after his death; but I do not see how the *undirected* clairvoyance of the medium accounts for the incident in a reasonable manner. There is a coherence and purposefulness in the circumstances which seems to me to require the recognition of an intelligent mind which is not that of the medium, who knew nothing of my affairs. Similarly the "Billy" incident is associated with "A. V. B." Although these associations do not afford definite proof of the source of the communication (and are not claimed as so doing), they tip the balance in favour of the spiritistic explanation for those who have become convinced, by exhaustive study of a mass of evidence, that that interpretation is reasonable and well authenticated in many other instances.

I reported the incident concerning my Will in *Light* soon after it occurred, and I have also published it in my little book *Objections to Spiritualism Answered* (pp. 97, 98). H. A. DALLAS.

REVIEW.

The Hill of Vision. By F. BLIGH BOND. (Constable, pp. xxv, 134. 7s. 6d.)

THIS extremely interesting book is an account of certain automatic scripts written by the author's friend Mr. John Alleyne, who also produced those which led to the discovery of the Edgar Chapel at Glastonbury, as related in Mr. Bond's previous work, *The Gate of Remembrance*. The present scripts, written between October 15, 1909, and August 21, 1918, contain prophecies of war produced in 1909, 1911 and 1912, and prophecies of the date of the ending of the war produced in the spring of 1918. The latter are of a remarkable character. The script of March 29 (Good Friday) contains the following statement: ,

Watch! At Easter Day the tide will turn and ebb swiftly and consistently. The very elements will fight on the side of Right, and be used in the accomplishment of the intended trap into which they have fallen.

On Easter Monday the evening papers came out for the first time with the headlines "The Tide has turned," and in a letter published on April 2 (Tuesday) the correspondent of the *Daily Chronicle* wrote, "The luck of the weather has turned for about the first time that I can call to mind, and gone completely against the enemy." The script of March 27 (Wednesday in

Holy Week) had already affirmed, "The balance rises and will soon show a full preponderance on the side of intrinsic right. The last great effort passes away." As early as March 13 the following was written: "When the eighth month of the year ends failure (?) will be more evident in those (?) that ye pursue. The twenty-fourth day will see surcease (?) of battle." It was added, however, that "an outward semblance of war may continue sporadically and intermittently long after the opposing nations [the enemy] have ceased to desire it." It cannot be denied that this prophecy dates with substantial accuracy the great and unexpected collapse of the German front which definitely placed victory in the hands of the allies. From August 25 the Germans ceased to be capable of taking the offensive.

These brief extracts from the somewhat lengthy scripts will be sufficient to show that we have here unusually strong evidence of precognition. How the information was obtained by the automatist, whether through inhabitants of the spirit world (the "Watchers" of the script) or more immediately, the reader may speculate at his leisure; the scripts afford little guidance in either direction. Of one thing, however, we can be sure, that the source was not "Augustus Caesar Imperator," (sometimes "Imperator" or "Imper.") whose name is appended to a long script in English, dated October 15, 1909, which contains a quotation from S. Paul and begins with three Latin sentences: *Fortuna fuit. Caelum ruit. Labor fruit in aeternum.* The remarkable word *fruit* is apparently intended to mean "bears fruit"! Several of Mr. Alleyne's scripts in *The Gate of Remembrance* are in monkish Latin, and it looks as though these words were meant for four lines of verse.

The book also contains prophecies of certain world-convulsions to take place after the war, and much space is occupied by philosophical matter. The latter, the scope of which is mainly confined to the war and its consequences, embodies much that is both truth and wisdom; the inherent self-destructiveness of evil is insisted upon, and the predominance of spiritual forces in determining the course of the world's history is strongly emphasised. In this connexion one would like to know more of Mr. Alleyne's personality.

The work is one which no student of Psychic Science should leave unread.

M. A. BAYFIELD.

JOURNAL

OF THE

Society for Psychical Research.

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.,

On MONDAY, OCTOBER 4th, 1920, at 5 p.m.,

WHEN A PAPER ENTITLED

“Problems of Hypnotism. Experimental Investigations on Nervous Effluence and Telepathic Influence.” (with lantern slides),

WILL BE READ BY

DR. SYDNEY ALRUTZ (OF UPSALA).

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

IN MEMORIAM: JAMES HERVEY HYSLOP.

BY SIR OLIVER LODGE, F.R.S.

JAMES HERVEY HYSLOP was born at Xenia, Ohio, August 18th, 1854, his father's name being Robert Hyslop. He graduated at Wooster in 1877, and after studying in the University of Leipzig from 1882 to 1884, was awarded the Ph.D. of Johns Hopkins University in 1887, and the LL.D. of Wooster in 1902. In 1891 he married Mary Fry Hall of Philadelphia, who died in 1900, leaving one son, Dr. George M. Hyslop, and two daughters, one of whom lived with and nursed her father to the end of his life.

He gave instruction in Philosophy at Lake Forest University, Illinois, and at other Colleges in the States, from 1880 onwards; becoming Professor of Logic and Ethics in Columbia University, New York, in 1895, and holding the chair till 1902. In 1895 the American Branch of the English S.P.R., which had begun in 1884, was discontinued, owing to the death of its secretary, Dr. Richard Hodgson; and about that time the American Institute for Scientific Research, which had been incorporated by Prof. Hyslop in 1903, became the American S.P.R., and carried on its work independently of the English Society. The energy and enthusiasm of Prof. Hyslop enabled an endowment fund of 170,000 dollars to be accumulated; and in the October number of the *Journal* of the English S.P.R., 1907, the following sentence occurs:

“It is very satisfactory that the American Society should already have found so much material of interest and value, and it is hardly necessary to add that their cautious and scientific treatment of it shows that they are fully alive to the necessity for keeping up the standard of evidence in psychical research.”

It is understood that although Prof. Hyslop had given up his chair in Columbia University in order to devote his time to a subject of which he realized the great and growing importance, he declined to draw any salary from the funds of the American Society, and for thirteen years gave his services without remuneration, so that all the funds subscribed might be used for the necessary work. Whether or not it

was wise thus to handicap himself by restricting his social opportunities, may be uncertain; but his action aroused the keenest admiration in America, and increased the respect universally felt for the devoted and self-sacrificing spirit and the energetic work of Prof. Hyslop.

Under his guidance the American Society have issued bulky volumes of *Proceedings* and *Journal*, a great part of which was written by Hyslop himself; and he was also the author of the following works:

Elements of Logic, 1892; Ethics of Hume, 1893; Democracy, 1899; Logic and Argument, 1899; Syllabus of Psychology, 1899; Problems of Philosophy, 1905; Science and a Future Life, 1905; Enigmas of Psychical Research, 1906; Borderland of Psychical Research, 1906; Psychical Research and the Resurrection, 1908; Psychic Research and Survival, 1913; Life after Death, 1918; Contact with the Other World, 1919.

In 1899 the English Society elected Hyslop one of its Vice-Presidents, a recognition which pleased him, especially as his stand for Psychical Research in America had the effect of cutting him off from a good deal of academic association.

Early in 1920 Hyslop, whose health was never good, had a slight stroke, from which he only partially recovered. It affected his power of speech, and he was troubled with a good deal of aphasia, especially in the difficulty or impossibility of remembering proper names. He was much interested in this feature of his illness, and desired notes to be taken of his attempts at names of people exceedingly well known to him, in order to compare those attempts with the efforts of mediums to report proper names of communicators on "the other side." His idea presumably was that this early symptom of dislocation, or inaccessibility of a portion of the brain, might correspond with a similar inaccessibility by a medium's brain to some telepathic or other purely psychic impressions.

Hyslop was converted to belief in survival and the possibility of communication, in the first instance, by messages from his father through the mediumship of Mrs. Piper, with whom he made a long series of experiments laboriously reported in the English S.P.R., Vol. XVI., but his later investigations were carried on chiefly with the aid of an American medium known as Mrs. Chenoweth; a great mass of this evidence, collected by

himself and other sitters, being reported in the *American Proceedings*.

The result of Hyslop's concentration on Psychical work, which he had the advantage of entering as a Psychologist, was to render him contemptuous of the hypothesis that every piece of information gathered from an entranced medium could be traced to telepathy from the conscious or sub-conscious mind of living people. He considered that the tendency to stretch telepathy, as an explanation, far beyond the experimental evidence for it, was illegitimate; and he held moreover, as we all do, that telepathy is a name for a process, rather than an explanation of how it occurs. He considered that people were liable to confuse telepathy as a fact, which it is, with telepathy as a full explanation, which it is not.

At the same time he admits that the mere fact of telepathy, as a mental process beyond the range of the ordinary senses, was in itself an idealistic argument, tending in the direction of establishing a separate existence for mind and body, and strengthening the probability of survival of one without the other; and this part of the argument, near the end of his life, he summarised thus:

"The lesson to be learned from the fact of telepathy, though no explanation of it has been found, is that normal sense-perception is not our only source of knowledge.

Materialism must stand or fall with the evidence for the limitation of knowledge to sense-perception; and telepathy, if it applies to information acquired at great distances, is a complete refutation of that theory. If we do not accept the large body of evidence for the existence of spirits, we are obliged to substitute for that view the theory of telepathy, which is in itself a guarantee of a transcendental world of some sort, since it implies that the brain is not the sole condition of consciousness."

Of Hyslop's position in the world of Philosophy, the writer is not competent to speak, but he ventures to think that it would have been even higher than it is, if Hyslop had had the gift of expressing himself in clear and simple English. Throughout his voluminous writings the sentences are frequently involved, and sometimes so curiously constructed that it is difficult to disentangle their meaning. The writer once took him to task for this defect, assuming that it must be due to haste or careless-

ness; but in reply to the question, why he dictated his papers and did not take the trouble to correct them, Hyslop indignantly repelled the implied accusation, asserting that he wrote his papers himself and took a great deal of trouble with their composition. Their involved and at times barely readable character thus becomes in itself a psychic phenomenon, to the elucidation of which the present writer has no clue.

The last thing he desires, however, is to end on a note of criticism. Amid a confused welter of credulity on the one hand, and self-satisfied ignorance on the other, the work of organising a Society for Psychical Research in any country must be a strenuous and sometimes discouraging task. For the self-sacrificing and pertinacious labours of Hyslop no one who knew him feels anything but warm admiration. And those who have worked for the much-needed rational study of psychic phenomena in America, apart from superstition on the one hand and prejudice on the other, feel that they owe him a debt they can hardly hope to repay.

He died in New Jersey on the 17th June, 1920.

CASE.

A RECORD OF SOME EXPERIMENTS IN AUTOMATISM.

THE following case has been sent to us by Miss Hermione Ramsden, being a record of certain results obtained by a group of experimenters, members of the Norwegian Society for Psychical Research, who sit frequently together, and of whom Miss Ramsden is one. The particular method employed on this occasion for the recording of the automatic "messages" was a board upon which the letters of the alphabet were set out and a glass pointer upon which the experimenters placed their hands. The real names of the person from whom the messages purport to come and of her relatives have been given to us by Miss Ramsden, but at her request pseudonyms are printed here.

REPORT BY MISS RAMSDEN.

On Wednesday, October 15, 1919, the circle consisted of Dr. Wereide, Dr. Zogbaum, Fröken Bredsdorff (our medium), Fru Berg, Fru Ramm, Herr Torkildsen and myself.

We received several long communications which were perfectly intelligible, and then the following :

"Dora hates Helen."

On Tuesday, October 21, the circle was the same as before, with the addition of Herr Thomassen. We first received a quotation from Tennyson which we believe to be the first of a series of cross-correspondences, after which there was a personal message to H. R. and then :

"Dora hates Helen Amelia de Dinard."

We said : "Please explain who you are" ; but there was no response to further questions.

On Saturday, December 6, we held a special sitting for Consul Aall and his sister ; he also brought a friend, Herr Kielland. None of the former circle were present except Frk. Bredsdorff, Fru Berg and myself.

After two messages the following was addressed to me :

"Alice. Let me try to communicate."

I was very much surprised, as the name suggested a Mrs. Percival whom I believed to be alive and well.

"I was here the other night with the family."

This referred to a night when Frk. Bredsdorff slept at 16 Incognito gade and had a vision of six spirit forms. I then asked :

H. R. But when did you die ?

Nobody died, I am here.

H. R. But who are you ? What was your husband's name ?

Adolphus you mean ?

H. R. Yes, but I did not know you had left this world.

May I come again ?

H. R. Yes, do come.

Thank you.

This was followed by a communication to Consul Cato Aall, after which came the following from our mysterious communicator :

Give me hope. It is Hel, Helen ; Dora hate Amelia Dinard.

H. R. Who are you ?

Don't you remember ? I went not so long ago.

H. R. When did I meet you ?

1892.

- H. R. And where? In what place?
What can I tell you?
- H. R. I don't yet understand who you are.
Dora Helen de Dinard hates Amelia.
- H. R. Who is Amelia?
My husband's second wife. I am so awfully unhappy,
help me if you can.
- H. R. What makes you so unhappy?
Hate.
- H. R. Where is your husband?
He was a beast, when he came to me I shut the door.
- H. R. What can I do for you?
Pray for an unhappy soul.
- H. R. Have you any messages for friends?
Ask them all to pray for me.
- H. R. Can't you forgive your husband?
Never.
- H. R. Try to love him and you will be happier.
It is just my unhappiness (*i.e.* that she did love him?).
- H. R. Have you any children with you?
Nobody is here *without* that beast! You hear I shut
the door *for* him.
- H. R. You should try to forgive him.
You can speak.
(The words in italics would be correct in Norwegian.
We notice that towards the end of a seance, the English
is apt to read like a literal translation from the Norwegian
but then Fröken Bredsdorff says that the Norwegian is
often like that of an English person.)

On Monday, December 8, Frk. Bredsdorff and I held a little seance alone, in order to find out—if possible—whether it was true that "Alice" had died. After two other communications the following came:

Dora Helen. I hate Amelia.

- H. R. (*very impatient*). Tell me your husband's name.
How can I?

Then another communicator came, one who had known Alice Percival.

- H. R. Tell me, is it true that Alice is on your side?
I don't know, I will try to find it out. Is it a mistake?

H. R. Was she one of those who came that night ?

No, I thought you knew them.

H. R. Please tell me exactly who was there.

(Five names were given as having been there besides the communicator herself.)

H. R. But Alice told me that she had been here with you, is it not true ?

No.

(Then we had a very long talk about other matters, all perfectly natural, and I am convinced it was as genuine as any such conversations can be; but we have seen how very easily mistakes slip in.)

Write it out and help me :

Dora Helen hates Amelia.

H. R. Who is Amelia ?

My husband's second wife.

H. R. You *must* tell me your husband's name, otherwise how can I understand who you are ?

Percival.

H. R. What is his Christian name ?

Don't ask me, I will tell another time. Do help me, I am so very unhappy. He has forgotten all our love.

H. R. You must try not to hate Amelia so much.

I will *kill* Amelia.

H. R. If you talk like that, I won't have anything more to do with you. What was your mother's name ?

Dinard.

H. R. Where did you live ?

Do help me !

I have altered the names according to the usual custom of the S.P.R. The name exchanged for "Percival" is an exceedingly well-known name, and although I had no recollection of having ever met Dora Percival, I knew that it would not be at all difficult to identify her if she ever really lived, which I doubted. First I searched the Peerage, but in vain. Then I turned to *Who's Who* for 1917, and there I found her. I confess it gave me an unpleasant shock. 1892 was the date of her death, and all five names were correctly given, except that they were sometimes misplaced. For instance, the communicator is Dora de Dinard, and the name of Mr.

Percival's second wife is Helen Amelia, whereas on one occasion she calls herself "Helen" and her rival "de Dinard," but the confusion is more likely to be on our side than on hers.

The extraordinary, and to my mind the most interesting, part of all is the mistake about "Alice." I regard this as entirely due to my own subconsciousness. Dora de Dinard must have communicated the name of Percival to me, but instead of the letters being pointed out on the spiritoscope, the name translated itself in my mind to "Alice," Alice Percival being the only lady of that name whom I know. But it is certainly very curious that my subconscious imagination should have dramatised a whole conversation with Alice, especially as it must have been transferred from my mind to the medium's, as I am always more than usually careful not to influence the glass pointer when I am asking test questions.

I had many experiences of this kind during my telepathic experiments with Miss Miles, when it seemed as though my mind were being helped to get at the right thing by means of something nearly approaching to it. Compare our first experiment: the Sphinx, when I got "Luxor in Egypt."

On New Year's Eve, we had another communication. This time I asked:

H. R. Is Dora de Dinard there? We have not heard of her for a long time.

She is still hating.

H. R. I want to explain to you that it is 27 years since you left this world, and your husband must be a very old man now, so it is time you forgave.

Love has no age. No! My love is young and too warm to be laughed at.

H. R. Can you remember your sister's name? (if she had a sister? I wanted proof of something that was not contained in *Who's Who*).

I only know that I had a husband that I loved so dearly.

H. R. But can't you tell me your sister's name?

I can't, don't ask me. Helen Amelia is the only name I remember. You didn't know my unhappiness.

H. R. Did you know Amelia before your husband married her? Yes, but not as a friend.

H. R. As an enemy then ?

No.

H. R. Did your husband care for her in your lifetime ?

I don't know, but very soon after, too soon, just after, when I wept for my child and my beloved husband.

Dora died in 1892, and Mr. Percival married again in 1893.

At a later sitting on February 23, 1920, when Fröken Bredsdorff and I were alone, the following was obtained :

Hate.

H. R. Who is it ?

How can you ask ? I love.

I only saw the awful picture—Helen Amelia in my place.

H. R. Your husband is still alive, what did you mean by telling me that he was with you and that you had shut the door on him ?

H. R. He shut the door for me (*i.e.* on me) that first time I went back, and my door has been shut (*i.e.* ever since).

H. R. But is he in this world, or in yours ?

I don't know, I only see that picture.

("that picture," *i.e.* that sight, that vision, it would be correct in Norwegian; the English messages nearly always read like translations, and I am told that the Norwegian messages also read like translations from English !)

On this occasion the medium had a distinct vision of Dora de Dinard. She described her as very tall and fair, and said she pointed to the photograph of a child and to a pendant which she wore—it was a large single stone set in diamonds. I will try to find out whether this description is correct. One always forms a mental picture of a person, and I had fancied her to be a small woman and very vivacious, not at all like the medium's description.

EDITORIAL NOTE.

In a letter to us dated March 29, 1920, Miss Ramsden writes :

The maiden name of [Dora de Dinard] was —— (her father's name), but [de Dinard] was the mother's name and she was christened by it.

Subsequently Miss Ramsden informed us that she had ascertained that Mr. Percival (Dora de Dinard's husband) was still alive.

It will be observed that Miss Ramsden and Fröken Bredsdorff were the only two persons who were present at all the sittings at which Dora de Dinard purported to communicate. It appears exceedingly improbable that the names and facts given had ever been within the knowledge of Fröken Bredsdorff, whose influence is presumably seen in the foreign turns of language used here and there. On the other hand the curious episode concerning "Alice Percival" shows, as Miss Ramsden herself has pointed out, that her own mind was by one means or another influencing the communications. It is evidently impossible to prove a negative, namely that Miss Ramsden had never consciously or unconsciously known anything of Dora de Dinard or her circumstances. All that can be said on this point is that, so far as she is aware, Miss Ramsden had never met Mr. Percival, or either of his two wives, and the investigation she entered upon in consequence of the statements made at the sittings failed to evoke any recollection in her mind of having ever met the people concerned or known anything about them.

The year 1892, given at one of the sittings as the date at which Miss Ramsden met Dora de Dinard, was in fact the year of the latter's death, as is mentioned in *Who's Who*. This mistake rather suggests that if the knowledge shown in the automatic messages was possessed unconsciously by Miss Ramsden, *Who's Who* was the source of that knowledge.¹ If that is so, the case is a remarkable instance of cryptomnesia and unconscious dramatisation.

¹ Miss Ramsden asks us to say that she quite agrees as to *Who's Who* being a possible source of the knowledge shown, the copy having been in her possession since 1917. What struck her particularly was the persistence of the "communicator," in whom none of the automatists took any particular interest. She also asks us to say that although she does not remember meeting Mr. Percival, or any of his family, his official position makes it not improbable that she may at some time have come across him at social gatherings in London.—ED.

CORRESPONDENCE.

I. CASES IN THE JOURNAL FOR JULY, 1920.

To the Editor of the JOURNAL OF THE S.P.R.

August 4, 1920.

MADAM,—Referring to the case of possible clairvoyance on pp. 230-233 of the *July Journal*, does it not seem that the possibility of chance coincidence has been overlooked or insufficiently allowed for? The point is, why did Mr. Christopher Cowper ask his question about Atlantis at the moment when his hand was resting on the statuette which had—unknown to Mr. Cowper, sen.—a roundabout connection with the lost continent? It is perhaps tempting to suppose some supernormal connection—psychometry or what not—but this should be done only if normal explanations seem insufficient. I suggest that the Atlantis story is brought to mind by many things, and may have come to the surface of the boy's consciousness by an association-chain beginning with anything in or about America. In my own mind I believe there is always a conscious awareness of the Atlantic Ocean when I think of America, and I know that I sometimes think of Atlantis in consequence, though I am not specially interested in it and have not read Plato's account for some time. Perhaps Mr. Cowper's son had been thinking about something American—President Wilson or Charlie Chaplin!—which brought up the thought of Atlantis at the lucky moment. Anyhow, whatever the process, it does not seem that the fact of the Atlantis remark at that particular moment is beyond a chance-coincidence explanation.

Somewhat similarly with the Mrs. Leonard case on pp. 226-230. The point is, is it unreasonable to suppose that Mrs. Leonard had normally acquired knowledge of the death of a Sylvia Parkinson and that the latter had a friend named Kitty Stevenson? It *may* be unreasonable, but it is a difficult thing to feel sure about. Some sitters talk a good deal to the medium, and the latter's knowledge, supraliminal and subliminal, may safely be regarded as very extensive.

I have no prejudice against supernormal hypotheses, in fact I am compelled to adopt some far-reaching ones in explanation of my own experiences; but we must keep the standard of evidence high, carefully considering all normal interpretations before allowing ourselves to go beyond them.

J. ARTHUR HILL.

II. ON EVIDENCE FOR SURVIVAL.

To the Editor of the JOURNAL OF THE S.P.R.

July 13, 1920.

MADAM,—It is the impression of an old associate that the investigations of the Society with regard to survival are largely vitiated by what seems to be the merest assumption that minds, spirits, souls, persons, whether dead or alive, are separate, mutually exclusive entities. When a phenomenon occurs the question is asked, Did this emanate from entity *A* (who is alive) or from entity *B* (who is dead)? I suggest that this is a bad way of putting the question. It were better to regard mind as one and universal, and persons as centres of consciousness in it. When a phenomenon occurs we are, to start with, in doubt as to whether it emanates from a centre of consciousness at all. It may be that when a number of centres, more or less consciously co-operating with one another, desire *e.g.* that evidence may be forthcoming, the result *may* be that a desire to that effect is set up in impersonal mind. Such a desire may become a transient impersonal centre, a kind of pseudo-person, in telepathic *rapport* with the living, co-operating centres. From them it may attract material (*e.g.* literary quotations) refashion it and return it as fragments through mediums. We then get a cross-correspondence which was not designed by any centre of consciousness either dead or alive.

R. GORDON MILBURN.

REVIEWS.

- I. *The Idea of Immortality. Its Development and Value.* By GEORGE GALLOWAY. The Baird Lecture. Edinburgh, T. & T. Clark. 1919. Pp. viii, 234.

This scholarly work, by an eminent Scottish theologian, arrives (as might have been expected) at the conclusion that immortality is essentially a *religious*, not a scientific or a philosophic doctrine, which is bound up with the belief in a personal God, revealed in Christ, who respects personality in others, and cannot "cast the souls which proceed from Him as 'rubbish to the void.'" This means, of course, that Dr. Galloway prefers to leave the

question a matter of faith, or, as he says, "a sure hope": at the same time he is not merely scornful of those who aim, more ambitiously, at scientific knowledge. He devotes some pages to the "labours" of the S.P.R., and particularly to the argument from cross-correspondences, points out (as is indeed obvious) that "it would be extraordinarily hard to prove that these fragmentary and somewhat elusive messages could only have emanated from a particular deceased person" (p. 96), and comments on "the disappointing character" and "triviality" of the messages. His final objection is that the evidence does not "imply more than a limited survival," and that this is not "eternal life." In all this, he hardly seems to apprehend the peculiar strength of scientific proof, which is cumulative though not final, though he admits that it is "just possible" that more evidence may be forthcoming. Of course that is just the advantage scientific evidence has over other methods of proof. A metaphysical argument is a hit-or-miss affair, and indeed always the latter, unless it submits to scientific verification after formulation, as any 'anticipation of nature' should. A religious argument can only appeal to those who share the faith it presupposes. It is only scientific evidence that can engender *growing* probabilities which gradually appease all doubts. On the other hand scientific method rather frowns upon the argument from 'disappointment,' and inquires with what right men form expectations that prejudice the verdict of the facts. Lastly, the objection that 'survival' is not 'immortality,' seems hardly to be more than verbal. Of course no evidence that a man had survived by, say, five years his reputed 'death,' could prove that he would still be in being five million years hence: but the principle that sustained the decapitated Areopagite on his memorable walk from Paris to St. Denis would seem to be applicable to the case. *Ce n'est que le premier pas qui coûte*: if a soul can once survive the change called 'death,' it surely inspires confidence in its ability to cope with similar emergencies later. Finally it may be noted that p. 105 contains a slip. Plato puts the crusty old sea-god, *Glaucus*, in the same dialogue with his gay young brother, *Glaucon*; but it was to the former that he compared the soul in *Rep.* 611 D. The passage is a curious one, for it seems to imply that neither 'desire' nor 'spirit,' but only 'reason,' belongs to the *immortal* soul, and so would knock out 'personal' immortality: but perhaps it only shows how little even the best

philosophers have troubled to think coherently about the subject. They too have been content to 'leave it a matter of faith'!

F. C. S. SCHILLER.

II. *Psychology and Folklore*. By R. R. MARETT. London, 1920. Methuen & Co. Pp. ix, 275.

Dr. Marett's brilliant and fascinating Essays, which were mostly delivered as Presidential Addresses to the Folklore and other Societies, deal with anthropology from the standpoint of a philosophical psychologist. They are excellent reading and full of the vigour and vivacity of all Dr. Marett's writings; but, unfortunately for the purposes of the present review, they are consistently anthropological in their outlook, and strictly relevant to their title. That is to say they do not concern themselves with Psychical Research as such, and only touch upon it indirectly in the paper on *The Primitive Medicine Man*, to whom he (convincingly) assigns a place in the pedigree of the Priest rather than of the Physician. Not that Dr. Marett is hostile or unsympathetic to Psychical Research—he is too good an empiricist to beg such questions *a priori*—but it does not enter into the plan of any of his papers to consider the *truth-value* of the beliefs in magic and the supernatural which anthropology records. Or rather *should* record, more fully than it has done. For it is plain that, even at the lowest estimation, these beliefs are eminently collectible. When collected, moreover, they should throw light on several interesting problems of human psychology. For example, is it a fact that savages in general are more 'psychic' or 'mediumistic' than civilized men? That is a question that should be capable of definite and scientific answer. It is surely as well worth testing as the colour-sense of savages, or the allegations that they are stronger and have keener senses. It may be an illusion; or again it may turn out to be a fact, either because 'psychism' is a primitive endowment that is atrophying, or because its intensity has been reduced in us by the prolonged persecution of psychics under the laws against 'witchcraft.' Then again there are such rites as the 'fire-walk' with which no one seems to have concerned himself since the demise of Andrew Lang. Anyhow it is clear that anthropology and psychical research ought to co-operate.

F. C. S. SCHILLER.

III. *Modern Psychical Phenomena.* By HEREWARD CARRINGTON, Ph.D. 1919. Pp. xi, 331. London: Kegan Paul, Trench, Trubner & Co., Ltd.

Dr. Carrington's latest work consists for the most part of articles which have previously appeared in various reviews and popular magazines. In one way this is a defect, since what appeals to a magazine reading public is not the sort of material which is of value to the serious student of psychical research. Indeed it may be said that Dr. Carrington has done himself an injustice, however unavoidable it may have been, in republishing those of his articles which were originally intended for popular consumption.

The book itself is divided into three parts. In the first Dr. Carrington touches lightly upon such momentous questions as man's destiny and the origin of evil, whilst a chapter is devoted to his own striking theories of vitality, fasting and nutrition, with special reference to recent experiments on the physiology of sleep. In the second part he deals with current theories and experiments, one chapter being given up to the dynamistograph, an instrument invented by two Dutch experimenters, through the mechanism of which they believe that instrumental connexion may be set up with discarnate entities. Their experiments and conclusions have been set forth in a volume entitled *Het Geheim van den Dood* (*The Mystery of Death*) which, by the way, has been translated into French. Dr. Carrington seems to place more value on these experiments than appears to be warranted by the facts. He omits for example to mention that the *Bureau International Spiritisme* requested the co-director of the *Toekomstig Leven* to prepare a report which was not particularly favourable, the inventors having already experimented with but poor results in connexion with a spiritistic group at the Hague. Variations in temperature and the trouble involved in completely isolating the apparatus render all such experiments both costly and perplexing, and Dr. Carrington seems to have passed over these difficulties somewhat too easily. Similarly in his treatment of psychic photography, especially in connexion with the Keeler-Lee-Bocock photographs, a weakening in Dr. Carrington's usual critical judgment seems to be apparent which is to be noted with regret. The volume closes with an interesting discussion of the physiology of crystal gazing and crystal vision, a line of research that might be followed up with much profit by future investigators.

E. J. D.

JOURNAL
OF THE
Society for Psychical Research.

NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.,

On THURSDAY, DECEMBER 9th, 1920, at 5 p.m.,

WHEN A REPORT ON

“A Series of Sittings held recently with
Mademoiselle ‘Eva C.’”

WILL BE READ BY

THE HONORARY RESEARCH OFFICER.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS.

- Bates, Dr. J. Edwin**, 55 Murray Road, Wimbledon, London, S.W. 19.
- Buchan, Mrs. John**, Elsfield Manor, Oxford.
- Dove, J. S., Lieut. R.N.**, 80 Pall Mall, London, S.W. 1.
- Faustinus, F.**, Institut for psykisk Forskning, Søndre Fasanvej 97¹¹, Valby, Copenhagen.
- Foot, Miss Katharine**, c/o Messrs. Morgan, Harjes & Co., 14 Place Vendome, Paris, France.
- Fulton, Mrs. Hamilton**, 35 The Close, Salisbury.
- Goldsbrough, G. H.**, Northfield, Westerham Hill, Kent.
- Golledge, V. F. Hedworth**, Hazlewood Lodge, Enfield.
- Goossens, Mrs. F. W.**, 14 Aynsley Court, Winnipeg, Manitoba, Canada.
- Greenwood, L. H. G.**, Emmanuel College, Cambridge.
- Leaning, Mrs. S.**, Elmstead, Epsom Lane, Tadworth, Surrey.
- Macdonald, James**, Post Office, Port Harcourt, West Africa.
- Muir, Mrs. W. E.**, Rowallan, Haslemere, Surrey.
- Mullens, Mrs.**, 31 Lowndes Square, London, S.W. 1.
- Musgrave, Geoffrey**, Selukwe, S. Rhodesia, S. Africa.
- Norlind, Ernst**, 12/13 Upper Bedford Place, London, W.C. 1.
- Pigott, Percy**, 416 Hessle Road, Hull.
- Rhondda, Sybil Viscountess**, Llanwern, Newport, Mon.
- Sime, Miss E. B.**, 9 Norfolk Square, Hyde Park, London, W.
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COST OF PRINTING.

Mrs. Walter Heape	-	-	-	£2	0	0
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MEETING OF THE COUNCIL.

THE 174th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, October 4th, 1920, at 4 p.m. ;

MR. J. G. PIDDINGTON in the Chair. There were also present : Mr. W. W. Baggally, Sir William Barrett, Rev. M. A. Bayfield, Captain E. N. Bennett, Sir Lawrence Jones, Mr. St. G. L. Fox Pitt, Mrs. Henry Sidgwick, and Dr. V. J. Woolley ; also, Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Twenty-two new Members were elected. Their names and addresses are given above.

The Monthly Accounts for July, August and September, 1920, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 64th Private Meeting of the Society for Members and Associates only was held in the Council Chamber, at 20 Hanover Square, London, W., on Monday, October 4th, 1920, at 5 p.m. ; SIR WILLIAM BARRETT in the chair.

DR. SYDNEY ALRUTZ, of Upsala, read a paper on " Problems of Hypnotism. Experimental Investigations on Nervous Effluence and Telepathic Influence " (with lantern slides), which will, it is hoped, be published later in the *Proceedings*.

TWO SITTINGS WITH MR. SUTTON.

IN consequence of the favourable reports we had received of Mr. Sutton's powers as a clairvoyant, it was arranged that he should give two sittings at the Rooms of the Society on November 3 and 4, 1920, and a number of Members and Associates were invited to be present.

On these two occasions, however, Mr. Sutton was not successful, and no results of any value were obtained.

OBITUARY.

W. J. CRAWFORD, D.Sc.

EVERYONE who is interested in Psychical Research will have learned with deep regret of Dr. Crawford's tragic and untimely death.

With the possible exception of the late Sir William Crookes' *Researches in Spiritualism*, which appeared nearly fifty years ago, it is probable that no records of investigations into "physical" phenomena have attracted so much attention and aroused such widespread interest as Dr. Crawford's two books on the subject. Even among the strictest sect of those who unhesitatingly ascribe the great majority of psychic phenomena to fraud and malobservation, it is very common to find an exception made in favour of Dr. Crawford's work. In the opinion of the present writer this attitude is well justified, for whether future investigators succeed in confirming Dr. Crawford's results or not, there can be no doubt that his determination to use objective and quantitative methods whenever possible invests his conclusions with a unique claim to serious consideration.

This quantitative attitude, so to speak, was doubtless largely due to his work as Lecturer in Mechanical Engineering at the Belfast Municipal Technical Institute, which would naturally incline him to investigate the fundamental mechanics of the phenomena, before attempting to study their more abstruse features. Such a procedure is clearly correct, and future investigators will owe Dr. Crawford a debt of gratitude for having given them definite experiments to repeat and a definite working hypothesis to test as soon as, and if, they succeed in eliminating fraud from the cases they encounter. This alone would constitute a valuable contribution to the study of this branch of Psychical Research, while if the experiments are successfully repeated and the working hypothesis confirmed, Dr. Crawford's work will undoubtedly take rank as one of the classical researches of modern times.

It would be idle to deny that certain critics, especially those who have neither seen the phenomena nor closely studied Dr. Crawford's accounts of them, will now attempt to dismiss them as fraudulent. This is inevitable for reasons quite apart from the intrinsic merits of the case, and it is very unfortunate that it never proved practicable, during Dr. Crawford's lifetime, to arrange for thorough independent observation of his principal results.

The present writer repeatedly urged Dr. Crawford to arrange for something of the kind, even at the cost of suspending

his experimental work, and pointed out that although he (Dr. C.) and many of those who had been present at demonstration *séances* might have no doubt as to the genuineness of the phenomena, the general scientific public could scarcely be expected fully to share in this conviction unless some collateral support in the shape of independent verification were forthcoming.

It is very greatly to be hoped that some such independent check may yet be applied in order to expedite the assessment of Dr. Crawford's work at its true value.

In the meantime even the most captious critic must admit the unique quality of that work and deplore the loss of so enthusiastic and ingenious a student of the subject.

W. W. S.

A FOOTNOTE

TO DR. T. W. MITCHELL'S REVIEW OF THE DORIS CASE IN THE
S.P.R. PROCEEDINGS FOR MAY, 1920.

BY WALTER FRANKLIN PRINCE, Ph.D.

IN common with other readers, I was interested in Dr. Mitchell's careful and sagacious study of the Doris Case of multiple personality. In the main I am sympathetic with his opinions, and would not have what I am to say regarded as a "reply," "defence," or anything but a courteous explanation, from my point of view, of a few details on which we somewhat differ. For convenience I cite his pages.

I quite agree that at the time I was an amateur in hypnotism (32-33) though hardly so at the present time. The reviewer's interpretation of the result of my suggestions is my own. There was never any idea that Sleeping Margaret's directions were the only ones which could have been followed successfully, nor that she, whether personality, spirit or sub-conscious stratum, was a scientist or trained physician.

But did I habitually hypnotize the girl? (49-51) My opinion may be reached by a series of questions. Do I *hypnotize* myself when I put myself to sleep by suggestion, as I often do? Is a person who falls asleep without suggestion, spontaneously, hypnotized? Yet the same after effects were as

readily produced by talking to her in the first stage of spontaneous sleep as when I aided its approach by suggestion. (See case of July 4, 1913.) Was she hypnotized when suggestion was employed in the daytime not for the purpose of inducing sleep? True, there was between us "at all times the same *rapport* as exists between the hypnotist and his patient," but will Dr. Mitchell contend that she was at all times in hypnosis?

Certainly all these phenomena are related to each other, but they are not all hypnosis. Exactly as Dr. Mitchell finds that certain helpful effects as well as hurtful ones result from dissociation, but does not regard them all as deserving the name of *hysteria*. It is really a question of words, of names, between Dr. Mitchell and me. He uses the word *hypnotism* in a wider sense than I do. I consider that there is a borderland before one reaches the boundary line beyond which hypnosis plainly lies, and that sleep which in no way seems to differ from ordinary sleep except that its advent was assisted by suggestion does not lie beyond the boundary. There can be no question that there was a limit at which I stopped. I did not wish that other personalities should artificially be produced as appears to have been the case with Miss Beauchamp. I avoided the hypnotic stunts of dividing and blending practised by Dr. Morton Prince. This is what is principally meant by the statement that I abstained from hypnotizing Doris, though my language might have been better guarded.

It is stated (34) that Sleeping Margaret dominated me, and Dr. Mitchell is "inclined to think that she was my commander-in-chief." I am inclined to think that the reviewer yielded to the temptations of a humorous phrase. It should be evident from the Report that I had but one great object in view—the cure of the case—and that I was continually observing and experimenting, and shaping my course accordingly. Whatever worked well there was willingness to adopt and whatever worked ill was discarded. Aside from all questions of Sleeping Margaret's nature, it was found that she was the source of much information that could not otherwise be obtained, and that it usually paid to try out her suggestions. I was perfectly aware that the advisability *might* be self-induced, but that made no difference in the

policy to be pursued. If to heed the teachings of experience was to constitute her my "commander-in-chief," then she was that by the definition. But probably most readers will not consider my own term, "chief coadjutor," as defective. Nor do I suppose that Dr. Mitchell would have counselled another course. It should be remembered that this long-seated and complicated case, of whose recovery the records of dissociation gave no hope, was cured. I never supposed that Sleeping Margaret was infallible, but even if regarded only as a means of promoting tranquillity and a favourable soil for fruitage, it was best to consider well what she said.

It should be noted that the Report, long as it is, is nearly all devoted to the objective facts and such explications as would make them understood as facts, in order that students might have in possession a laboratory in which to work out their own conclusions. I philosophized and dogmatized very little, and thus am open here and there to the suspicion that I was more naïve than really was the case,—that I was committed to every surface-appearance of things described.

I expected that the identification of "Sleeping Real Doris" as a separate though inchoate personality would be regarded as "on grounds perhaps inadequate" (35). I would not have been entirely convinced had I been in the reviewer's place, and am confident that had the reviewer witnessed all that I witnessed in that richness which is not quite communicable, he would have had no misgivings. "This belief was confirmed by Margaret," (35) but that is not all. She "confirmed" it before she knew that I had any such belief. But that is only a detail in the evidence.

There is no inconsistency in saying in one place that Sleeping Margaret impressed me "as if she were a woman of forty," and in another that "she is at least as mature as R. D. is." The first was my full impression, the second a very cautious statement, allowing a wide margin.

It is a somewhat amusing surprise to find that after writing 1400 pages in an effort to tell everything more minutely than anything was ever told before I should be suspected of concealing something about Real Doris (38-39). It is said that in the Report she is "elusive," that her characteristics are not revealed so fully as those of the other personalities, and

that I was "blinded" to the fact that the Real Doris of my account does not win readers as Margaret does. It was no part of my purpose to make readers like this or that personality, as I was not writing a novel. But I concealed nothing. It simply was not necessary to give minute descriptions of Real Doris's conduct, it was so nearly normal. If a once normal lamb grew two heads, six legs and various other abnormalities, it surely would be in order to describe all these minutely, but it would not be necessary to set down every particular item of description regarding the normal lamb. Pages 142-145 in the Report contain a faithful and adequate description of Real Doris. Of course when Margaret was near the surface and actually influencing the conduct, there were corresponding shadings. There are plenty of brief notices throughout the Record which, if taken altogether, amount to a description of her. If she had displayed "many hysterical stigmata" I would have detailed them, as I did in the case of Sick Doris, who was a typical hysteric.

When my reviewer quotes that Sleeping Margaret "*appeared to be a highly analytical and philosophical mind,*" (63) he should have added that she expressly disclaimed reasoning out the abstruse and difficult propositions which she sometimes announced and that there developed evidence that she spoke truly—that in some sense she simply described what she saw.

Passing over the good-natured though painful thrust that I was "not trained in the methods of science," which is not correct unless training in a laboratory is meant, we come to the statement that "in the earlier records" I was "un-biassed" (68) but that later I was "undoubtedly more favourably inclined towards the spiritistic hypothesis." This seems to imply that my mind was evenly balanced so long as I was hostile to, or at least determined to exhaust every "normal" hypothesis before admitting the possibility of, a spiritistic factor, but that the moment the evidence made me admit, tentatively, the existence of that factor, I became biassed. As a matter of fact I was not fully convinced of such a factor to the end of the case, but simply wished to be fair to the facts and let readers judge for themselves.

Nor is it quite proper to say that I "had to admit" that certain seemingly telepathic incidents were not conclusive in

themselves, (65) since I calmly asserted this, and it was not wrung from me as an admission. I did not particularly care whether telepathy was involved or not. And my point in saying that these incidents should be read in the light of others lay in the fact that others were stronger. Dr. Mitchell cited one of these, and another and more complex example, which he did not cite, is that of the graveyard. I would not admit that any imaginable single case of alleged telepathy could be conclusive by itself. But I see no way to explain several incidents in the Report on normal lines. Why he picked out the "Adelaide" and "Marie" incidents (67-69), which are weak cases, I do not know.

The reviewer finds it "difficult to explain" why one rises from the Report "almost ready to believe that Sleeping Margaret is a spirit" (69). I nowhere say that she is; it must be the magic of the facts reported which produces the peculiar effect.

Dr. Mitchell cites certain contradictions between Sleeping Margaret's earlier statements and her later ones when she claimed to be a spirit (70). But he neglects the frequent earlier remarks which articulated better with the later claims, and which seemed to cause her embarrassment when she became conscious of their implications. It is easy for the reader to suppose that she put on the appearance for a deep and dark purpose, but I studied her for years and am certain that this was not the case. Whatever she really was, her later claim was made in good faith, and in the earlier period she was practising evasion for *some* purpose.

How it ever was found out that I was "not a little perturbed by the mendacity" of the secondary personalities (73) I cannot fathom. The detail in which these mendacities were set forth, and the interest displayed in discovering the categories in which they arranged themselves, might as well have implied enthusiasm. And why should I have been "tired of reiterating that Real Doris was absolutely truthful" when that was a fact of large and recurrent importance?

The reviewer has not been successful in his estimates of my emotions in the course of writing the Report, the principal actual one having been the desire to present a faithful picture of the facts in their proper perspective.

But he had a complex subject and a voluminous mass of material to deal with, and I would be the first to acknowledge the merits of his excellent paper.

CASE.

AN APPARITION SEEN AFTER DEATH.

THE following case is one in which an apparition was twice seen by two independent witnesses in a place which the dead man had frequented during his life. The apparition was first seen about a year after death and again about three years later. The names and addresses of all the persons concerned are known to the Society, but we have been asked to use pseudonyms here.

The first account was sent to us by a member of the Society of many years' standing, who wrote to the Hon. Research Officer thus :

December 9, 1919.

I am enclosing you a letter which with the story I shall relate will, I hope, interest you.

My cousin, Canon [Hopkinson] was Rector of L—, about five miles from here. It is a family living and he was Rector for many years, but died suddenly in (I think) 1914, about a year after I came to W—. His successor was a Mr. [Middleton], who went to live at the Rectory, and the enclosed is from Mrs. [Middleton]. I was at a neighbouring parish on November 26, and the wife of the Vicar told me that Canon [Hopkinson] had been seen since his death by Mrs. [Middleton] and the caretaker at the church; that the caretaker had seen him in his surplice by the altar rails and did not know who it was till she got up to him, and that he turned and spoke to her and said: "I am glad to see you are still doing your old work." I at once wrote to Mrs. [Middleton] whom I do not know personally . . . and the enclosed letter is her reply.

You will note that she did not know the caretaker had seen anything, till I wrote.

I have not seen the caretaker, but could easily do so.

Would you care to come down one day and stay the night, and I would take you to interview her? . . .

J. STEVENSON.

The letter enclosed from Mrs. Middleton was as follows :

December 5, 1919.

DEAR [MR. STEVENSON],

I am sorry not to have answered your letter before, but we are moving here and are not yet into our Rectory, and so have been very busy. It is quite true that the woman who cleans L—— Church and I have both seen Canon [Hopkinson], though there was an interval of three years between, and I never knew that she had seen him until I got your letter and went to ask her about it. Both times he was in a long white surplice and in the same place, she saw him at about 12.30 and I at about 4 p.m. I have never seen anybody before like that, and it seemed only natural to me that he should be in the Church that he was so fond of.—Believe me, Yours truly,

[M. MIDDLETON].

In response to Mr. Stevenson's invitation Mrs. Salter visited L—— on March 16, 1920, and wrote the following report.

MRS. SALTER'S REPORT.

On the afternoon of March 16, 1920, I visited the Parish Church of L—— accompanied by Mr. Stevenson and the present Rector. I was shown an entry in the Parish Book (kept in the church) which ran as follows :

Sept. 6, 1919. At about 6 p.m. Mrs. [Middleton] went down to the church to see to the altar vases. When she entered the door she saw Canon [Hopkinson] standing between the Rectory and the Grange Pews. He was wearing a surplice and stole. She was about to speak to him when he held up his right hand as if to prevent her speaking. He then disappeared. She did not feel at all frightened.

[R. MIDDLETON¹].

I then went on to see the caretaker, whom I will call Mrs. James, and obtained from her an account of her experience. She told me that she saw Canon Hopkinson sitting on "the children's seats in the middle aisle opposite the door." She had unlocked the door when she came in. He was wearing a long white robe. Her first idea was that he was someone come to conduct a service, though she was rather surprised to see anyone in the church. He got up when she came in

¹ Mrs. Middleton's husband, then Rector of L——.

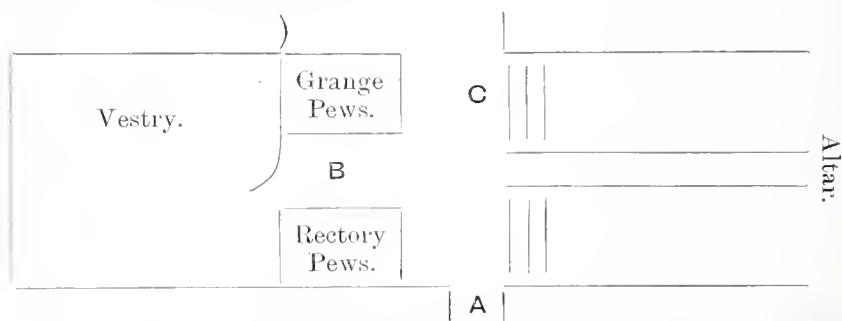
and spoke to her "in a very quiet voice," and she recognised him at once. He said he was glad she had got the church work to do, and told her not to tell any one that she had seen him. He then passed her and went out of the church turning down the path towards his grave. This happened about 4 p.m. in August or September, about a year after Canon Hopkinson died.

I asked Mrs. James whether there was anything unusual in Canon Hopkinson's appearance, and she said "only that he looked as if he hadn't shaved lately." Since Canon Hopkinson habitually wore a beard and, according to what Mrs. James said, was seen by her wearing a beard, the meaning of this remark of hers was not clear. On being further questioned on this point she said that he "looked rather black round the mouth."

Mrs. James told her story very simply and straightforwardly. She did not seem anxious to make it sensational or striking in any way. She said she had not spoken of her experience at the time, except to her daughter who lives with her. She had had no similar experiences before. Mrs. James's daughter was present during our interview, and corroborated her mother's statement.

H. DE G. SALTER.

We give below a plan (not drawn to scale), showing the approximate position of the apparition as seen (a) by Mrs. Middleton, (b) by Mrs. James :



- A. Door by which both Mrs. Middleton and Mrs. James entered the church, and by which the apparition was seen by Mrs. James to leave the church.
- B. Place at which the apparition was seen by Mrs. Middleton "between the Rectory and the Grange Pews."
- C. Place at which the apparition was seen by Mrs. James sitting in "the children's seats."

It will be observed that the statement made to Mr. Stevenson (see his letter above) that Mrs. Middleton saw the apparition near the altar was not correct, nor was Mrs. Middleton correct in her recollection (some months after the event) that she saw the apparition at 4 p.m. According to Mr. Middleton's *contemporary* record in the Parish Book she saw the apparition at "about 6 p.m." This discrepancy, however, does not appear to have much importance; at 6 p.m. (summer time), which was 5 p.m. (Greenwich time) on September 6, 1918, the light would be quite good. Mrs. James, according to her own statement, saw the apparition "at about 4 p.m." in August or September. With regard to the possibility that some effect of light might have caused a visual illusion in each case, it is to be noted that, although Mrs. Middleton and Mrs. James saw the apparition in approximately the same part of the church, they did not see it in the same position. There seems no reason to suppose that an effect of light which might produce the illusion of a figure at point B (on the plan) would also produce one at point C. With regard to the identifying of the apparition, Mrs. James was very familiar with Canon Hopkinson's appearance, having seen him often during his lifetime. Mrs. Middleton had never seen Canon Hopkinson during his lifetime, but knew his appearance from photographs.

Mrs. Middleton is quite clear upon the point that she knew nothing of Mrs. James's experience at the time that she saw the apparition herself.

Canon Hopkinson died in the latter part of August, 1914.

CORRESPONDENCE.

ON EVIDENCE FOR SURVIVAL.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—In Mr. Gordon Milburn's "impersonal mind" I seem to discover our old friend the "Cosmic Reservoir of Memories" under another guise. The idea is made superficially more plausible by using the term "mind," although it is not clear how a "mind" is to be conceived of, dissociated from any "person."

In the case of the "Cosmic Reservoir," it was very difficult to imagine what the "selective agency" could be, apart from

the difficulty of conceiving how and on what substance all memories were imprinted

In the case of this supposititious "impersonal mind," it is difficult to conceive what the nexus between it and the mind of a living human being can be, and why and in what manner a "desire" can be set up in an impersonal mind.

In these conceptions of Mr. Milburn we plunge into the realms of metaphysics, and the Metaphysician wants to have it "both ways": when convenient the agency is impersonal, that is to say, surely, blind and mechanical; at another time it is endowed with consciousness, desire, volition, and initiative, *i.e.* the qualities that go to make up what we understand by an individualized personality. Why should these qualities be "transient"?

Although I am aware that the simple explanation is not necessarily the correct one, I must say that I prefer, as a *WORKING HYPOTHESIS*, the theory that the real personality survives death, and under certain conditions can and does communicate with persons still on earth.

The "impersonal mind," together with the "transient impersonal centres,"³ recall Prof. Wm. James' conception of a "cosmic reservoir, where the memory of all mundane facts is stored and grouped around personal centres of association." Mr. Henry Holt, in commenting on this, remarks that his mind is not subtle enough to be very seriously impressed by the difference between a "memory of mundane facts stored and grouped around personal centres of association" and a surviving personality.

There is, however, another point and a very important one: a personality does *not* consist merely of a train of memories, and many communications reveal peculiarities of expression, modes of thought, and traits of character, which although possibly modified to some extent by the new environment, are perfectly recognizable, and which must receive explanation under any hypothesis.

This point has never received due recognition, although Mr. Henry Holt, in his book *On the Cosmic Relations*, states that to him it was just those expressions of personality, the "initiative, response, repartee, and emotional and dramatic elements" that carried conviction of identity, more so even than the imparting supernormally of so-called "evidential" information.

C. E. BADDELEY.

REVIEWS.

L'Energie Spirituelle, Essais et Conférences. Par HENRI BERGSON.
Cinquième édition. Paris, 1920.

In this volume M. Bergson has collected various addresses delivered, or essays published, by him in the years 1901 to 1913, and among them his address as President of the Society for Psychical Research in the latter year. In some of the articles will be found fuller treatment of some topics referred to in that address. For this reason, and because almost all the subjects treated of bear directly or indirectly on the work in which our Society is engaged, the volume should be of great interest to our members. We may add also because in several articles the work of our Society is referred to.

The book is written throughout in M. Bergson's delightfully clear and beautiful style, which makes it a pleasure to read all he writes even apart from its philosophical value; and the treatment of a subject of limited scope in each article requires of the reader less wide and continuous grasp of philosophical problems than is the case with M. Bergson's larger works, and thus brings his reasoning more within the grasp of the general reader. This is of course especially the case with those addresses written for popular audiences. A more difficult but very suggestive essay is the one on the feeling of having previously lived through exactly the present experience—" *Le souvenir du présent et la fausse reconnaissance.*" A very interesting essay is the first in the volume—" *La conscience et la vie.*" This was originally a lecture delivered at Birmingham, and was published in English in the *Hibbert Journal* for October, 1911. It has since been somewhat enlarged and, if we mistake not, the later version shows a distinct advance in the appreciation of the grounds for believing in survival. Certainly the view is taken in it that, granting the author's premisses, conservation and even intensification of personality are "possible and even probable" (p. 28) after the disintegration of the body. And he expresses a confidence in the possibility of discovering more about the life beyond, which should be very encouraging to those who are particularly interested in that department of the Society's work. "S'il y a pour les consciences un au-delà," he says (p. 29), "je ne vois pas pourquoi nous ne découvriions pas le moyen de l'explorer."

Rien de ce qui concerne l'homme ne saurait se dérober de parti pris à l'homme."

A translation of this book into English by Dr. Wildon Carr was published last year.

II. *Is Spiritualism based on Fraud? the Evidence of Sir A. Conan Doyle and others drastically examined.* By JOSEPH McCABE. 1920. Pp. v, 160. London: Watts & Co.

In this volume Mr. Joseph McCabe sets out in his usual vigorous and slashing style to castigate the devoted adherents of the spiritualistic faith and incidentally to cast scorn upon the more serious side of psychical research. If the writer's intention was to remind the unthinking public that fraud is common in psychical phenomena he has probably succeeded in his task, but to the serious student the book will be found to be of little interest. Mr. McCabe is at pains to expose the arguments and pretensions of persons whose acquaintance with the subject is such that they easily lend themselves to the most crushing replies. But he himself cannot be said to be over accurate. For example, on page 33, speaking of the Turin sittings, he says that Linda Gazzera being a lady and a good Catholic could not of course be stripped and searched, whereas Prof. Richet distinctly says with reference to these very sittings that before every séance she was completely undressed by Mme. R. or by another of the ladies present and then re-clothed in another tight-fitting garment. Again, it was not Schrenck-Notzing who sewed Linda in a sack but Dr. Charpentier, an error indicating that the author's statements must be taken with due reserve. It would indeed be a thankless task to point out the many mistakes and misrepresentations with which the book abounds. In actual omissions the facts are even more curious. Thus the S.P.R. Report on Eusapia Palladino is silently passed over and space given to the farcical American sittings. Such celebrated mediums as Mlle. Tomczyk, Mrs. Blake, Miss Burton and Mrs. Chenoweth, are not even so much as mentioned, the reader being denied the pleasure of hearing their full *modus operandi* exposed by Mr. McCabe. For those, however, who wish to revise their knowledge of the fraudulent side of spiritualism the book may be confidently recommended as a useful addition to the material already existing. It could certainly be profitably read by those persons who are only too apt to forget the mass of shameless deception which has unfortunately been so often associated with psychical phenomena. E. J. D.

JOURNAL

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CASE.

L. 1228.

THREE DREAMS GIVING EVIDENCE OF KNOWLEDGE SUPERNORMALLY ACQUIRED.

THE following report of three dreams was sent to us at the suggestion of Dr. William M'Dougall, the dreamer having recently been a member of his psychology classes at Oxford. The names and addresses of all those concerned are known to us, but pseudonyms are used here.

We give first Mrs. Munro's account of her experiences, with such corroborative statements as we have been able to obtain, thus :

In Oct. 1911 we were living in the city of Anking, in the province of Anhwei, China, which is 250 miles from Hankow on the River Yang-tsi opposite Wuchang, where the Chinese Revolution commenced. Six or seven years before we had lived in this latter city, and the country round was familiar. Exactly one week before the date of the Revolution, I woke in the middle of the night with what I supposed was a bad nightmare. I saw crowds of Chinese on a certain hill outside Wuchang fighting desperately with firearms, and I was in the midst of the din and slaughter trying to escape. I woke up in a state of terror, and

could not shake off the impression of coming disaster of some kind, the fighting had been so fierce. Feeling ill as though from a shock, I woke my husband and told him of the dream. After a time I slept again, but on waking in the morning was still haunted by the feeling that something dreadful had happened, and I could not shake it off throughout the day. I had no feeling the dream might come true. Up to that time there had been no hint of any trouble known to the general public, and we in Anking had certainly heard nothing, but just one week after the dream the Chinese Revolution broke out in Wuchang. This naturally made a great impression on my mind, but when three months later Bishop Roots from Hankow, the bishop of the diocese, showed me a photograph with the remark "This was where the first shot of the Revolution was fired," I felt stunned as I recognised the very spot I had seen in my dream where the fighting was taking place.

No corroboration of this incident is now obtainable. Its interest lies in the fact that Mrs. Munro clearly identified the scene of her dream as the hill upon which Bishop Roots afterwards told her that the first shot had been fired. She repeated this statement in conversation with Mrs. Salter, saying that she had been quite familiar with the place during her residence at Wuchang. Even if some rumour of the impending revolution had reached Mrs. Munro (which she does not believe to be the case), it is curious that she should, in her dream have pictured the fighting in the place where it actually began. If the dream had a supernormal origin, it was presumably telepathic; many people must have known at the time of the dream that the revolution was imminent and where the trouble was likely to begin.

MRS. MUNRO'S STATEMENT.

The next event happened during the winter of 1914. A conference had been arranged to take place in Anking, and amongst those expected to be present was the late Dr. Jackson, President of Boone University of Wuehang. In making the arrangements for entertainment he had been allotted to me and I had written to him asking him to stay with us, but owing to pressure of work he had been obliged to refuse. Two weeks later, when the Conference had been in session three days, I woke at about

2 o'clock in the morning after a very vivid dream. I had heard Dr. Jackson knocking and calling at the outer gate of the Compound which was 300 yards from our house. There were buildings between, and the wooden venetian shutters of our room were closed. At that distance it would have been quite impossible to have heard anyone knocking and calling, and to this all in the house agreed the following day. I woke with such a strong impression that he was there wanting admittance, that without a moment's thought I roused my husband and told him Dr. Jackson was at the gate and he must get up and let him in. He jumped up and half asleep opened the shutters, and it was only then I realised it was only a dream. I apologised most humbly and said it was a nightmare, expecting him to return at once to bed rather wrathful! But he saw a Chinese lantern moving in the distance, and as the minutes passed he realised there was someone coming across the Compound. He waited till they were within calling distance, and then shouted to know who was there. The answer came in Chinese "Dr. Jackson." My husband turned to me in amazement and asked, "How did you know Dr. Jackson was coming?" I could only answer "I didn't know." Dr. Jackson had sent a telegram we found later, but it was not delivered till the following afternoon.

We have received the following corroboration of this incident from Dr. R—, who was a guest in Mrs. Munro's house at the time:

October 22, 1920.

I hereby testify that I remember perfectly the incident described by Mrs. [Munro] as occurring in Anking in the winter of 1913-4. I was a guest in her house at the time, occupying the room originally prepared for Dr. Jackson, and remember well the bustle caused by his arrival in the dark of the morning, and the excitement roused by the story of her "dream," which made a great impression on us all.

[L. B. R.]

In this case Mrs. Munro's impression would appear to have been due either to telepathy from Dr. Jackson, or possibly to hyperaesthesia. But in this latter case the degree of hyperaesthesia would seem to have been considerable.

MRS. MUNRO'S STATEMENT.

On the night of Oct. 26th, 1917, I had a dream about my son who was in Palestine. I thought I saw him in what appeared to be a tent, when suddenly he jumped up and put both hands to his forehead. I realised at once that he was hit, and looked round for a doctor. At the same time I felt it was hopeless. When I turned to him again I saw him as he was at the age of 11 or 12. Someone called out "It's the ice-cream he has eaten which has caused congestion of the forehead." At this I wakened up feeling very ill and fearing that something serious had happened to him. My heart was beating rapidly and my pulse was much above normal. I got no more sleep that night, and by 8 o'clock I was so ill the doctor had to be sent for. He found the pulse 130 and the heart in a very bad condition, and asked if I had had any shock. I told him of the dream, and he said it was quite sufficient to account for my condition, but tried to reassure me. He reminded me that the last letter from my son a few days previously had told us he was in Cairo and had joined the Air Force, and the natural anxiety I had been feeling with regard to the dangers of this branch of the service had been preying on my mind and was quite enough to account for the dream. I had not consciously been worrying about his taking this step; in fact, as far as I could say, I had felt relieved. The doctor kept me in bed till Wednesday, and then as we had had an invitation to town for the week-end he urged us to accept it, as he thought the change would benefit me.

[There follows an account of an incident which occurred after dinner on November 2, 1917, and appears to show that both Mrs. Munro and those who were with her had a strong impression that her son had been killed, as was in fact the case. But since the incident is of a personal and subjective nature and very difficult to put upon an evidential footing, it is omitted here.]

We returned to Cowes, and on Tuesday we received a telegram from the War Office saying our son had been killed in action on November 2nd. We received particulars later: "he was hit through the forehead with a rifle bullet while crossing over our parapet at the head of his men" . . . "he lived for an hour, but was totally unconscious."

[M. E. MUNRO.]

We have received the following corroborative statement (addressed to Mrs. Munro) from the doctor who, as mentioned above, attended her on the day after her dream :

June 6, 1920.

DEAR MRS. [MUNRO],— . . . I quite recollect your telling me of your dream about your son and the circumstances affecting your condition on the occasion of my first professional visit. The details I do not think you mentioned, but I believe you said that he had been either shot or wounded, and I can definitely recollect my trying to reassure you by saying that the last letter from your son was to the effect that he was in Cairo, and had been accepted for the Flying Corps. I don't fancy you told me these particulars just at first, but merely that you had had a bad dream and woke up much frightened or upset, in reply to my question as to an exciting cause of your heart attack. . . .

E. S.

In a letter dated July 23, 1920, Mrs. Munro wrote to us as follows :

. . . My boy when quite small could never properly enjoy ice-cream, because he always said it gave him a pain in the forehead. Dragging this into my dream seemed to me to be a clever subterfuge on the part of the unconscious, for even in my dream it was quite unconvincing.

My husband can corroborate all I wrote to Dr. M'Dougall. He read it over very carefully before I sent it.

We have received the following general corroboration from Mr. Munro :

October 25, 1920.

I have read over carefully the three accounts of experiences narrated by my wife, Mrs. M. E. [Munro], which were submitted recently to Dr. Wm. M'Dougall, Corpus Christi College, Oxford. I have also read Dr. S——'s letter which refers to the same subject.

I hereby testify to the accuracy of the narratives dealing with these experiences.

W. [MUNRO].

If Mrs. Munro's dream about her son had a supernormal origin, it would seem to imply precognition. Mrs. Munro

repeated to Mrs. Salter her statement that she was not in any special anxiety about her son at the time. She had hoped that his transfer to the Flying Corps, of which she had lately had news, would mean that for a time at least he would be comparatively safe. Her son had been at the front for a considerable period, and she had had no similar impression about him before.

NOTES ON RECENT PERIODICALS.

I.

AMONGST recent publications issued by the more serious students of psychical research, the March number of the *American Proceedings* is especially important. Those members of our own Society who are wise enough to follow the material published by the American group will remember that in the third part of the eighth volume of the *American Proceedings* an article appeared on "Some Unusual Phenomena in Photography." The photographs in question had been offered for consideration by a Mrs. Marguerite du Pont Lee, a lady of some means and well known in Washington, D.C., where she was at that time living. Amongst other interesting photographs, which have not yet been explained, occurred a series of pictures in which figured the features of a certain Rev. Kemper Boccock, who died in 1904 and of whom two photographs only are known to have been taken when he was alive. Mrs. Lee was intimately associated in the taking of the alleged supernormal pictures with a person calling himself "Dr." William Keeler, a medium who was believed by Dr. Richard Hodgson to be fraudulent, and who asserts that he took spirit photographs for Prof. Hare who died in 1858. Mrs. Lee herself was puzzled as to the origin of the pictures, and was inclined to believe that they were supernormal, as she says, like so many other sitters for these phenomena, that in many cases the plates never left her hands for an instant. To cut matters short, the mass of material at length found its way into the office of the American Society, and in the "Supplementary Report on the Keeler-Lee Photographs"

Dr. Walter Prince has published a masterly analysis and complete exposure of these fraudulent productions.

By all those who concern themselves with the study of supernormal pictures Dr. Prince's paper will be found to be of exceptional interest. He shows that in every instance the spirit extra is unmistakably derived from the photographs taken from life, and completely demolishes the foolish argument, now so common among spiritualists, that the extras are in a sense memory pictures emanating from the mind of the deceased. With the exception of certain minor divergences the faces throughout the series are identical with those in the two known life photographs. As Dr. Prince says, there are "thousands of photographs of Mr. Boccock and not one of them with face square to the front, exactly in profile or turned two-thirds away in either direction. Thousands, and whether he stands amid the wonders of Yosemite, or sits at ease in some luxurious apartment, or addresses an audience with uplifted hand, or plays a violin, or dances a dance invented on earth since his departure, or endeavors to plant a kiss on the lips of his fair partner (but with evident danger to her ear)—in all he is resolved to preserve one or the other of two facial angles, exact to the fraction of an inch; in all he maintains that 'keep-just-so-and-look-pleasant' expression of the photographic studio; he smiles not, exults not, wonders not, grieves not, nor ever once opens his lips, but is as if fixed in the calm of Buddha for ever. In one photo he is addressing an audience with book in hand, but his lips are closed and his face is looking calmly over his right shoulder at us. In others he is disclosed near waterfalls, on giant crags, but he is not looking at or betraying any interest in them. In another his arms encircle a lady most convincingly, but his features show no appropriate rapture, while his calm gaze passes her by utterly."

It is certainly all very curious, but the credulous will naturally say that Mr. Boccock remembers his life portraits and so keeps on repeating them *ad infinitum*. But, as Dr. Prince so pertinently remarks, is it not remarkable "that no such limitations attach to the hands which are found photographed in almost every position? Strange that spirit agencies which can photograph hands clasped, hands in pockets,

hands extended, hands gesticulating, hands playing the violin or piano, hands guiding in the mazes of the dance, hands with fingers outspread, hands clenched, hands in every conceivable position, should not be able to turn the chin one inch from its position in one or other of the two life photographs, or to part the lips in the slightest, in thousands of pictures."

But enough of such sarcasm. The photographs, like so many others passing amongst us, are obviously fakes, and it is not surprising that "Dr." Keeler has always been averse to any expert examination of his claims. Thus he refused to allow the late Dr. Hyslop to be present under any conditions at his sittings, and like other spirit photographers of our acquaintance is chary of answering letters addressed to him by competent investigators.

Dr. Prince is naturally scornful of the "recognized portraits" claimed by devout spiritualists, who discover them in any vague smudges palmed off on them by the astute photographers, and he has little difficulty in disposing of the claims of untrained observers who "never lose sight of their plates even for an instant." The full story of how Keeler is found by Dr. Prince to have forged the spirit scripts cannot be dealt with here. We can only repeat our previous assertion that the whole article is a masterly addition to existing material on fraudulent spirit photographs and deserves the most careful attention of all serious-minded students of this difficult subject.

E. J. D.

II.

THE Report of the Conference of Bishops of the Anglican Communion held at Lambeth Palace during July and August, 1920, includes a statement by the Special Committee appointed "to consider and report upon the Christian Faith in relation to Spiritualism."

The Committee after distinguishing between "the investigations of the phenomena of human consciousness . . . carried on notably by the Society for Psychical Research," and "the religious cults and practices which have been created on the basis of what is believed to have been discovered and known

as Spiritualism," goes on to pay a tribute to the work of the Society in the following terms :

In answering the first question we say without hesitation that we welcome scientific investigation ; we recognize the patience and the skill with which members of the Psychical Research Society examine the mass of evidence of all kinds submitted to them, and above all the unmistakable desire to safeguard the inquiry against illusion or fraud, to arrive at truths, and to interpret scientific facts correctly. . . . Our desire is to understand what conclusions have been reached along these lines of research. These have been stated as follows :

(1) There is a conviction of the reality of telepathy, or communication between living beings by means which appear to be independent of the normal sense-organs.

(2) There is also a conviction of the reality of a subconsciousness which may operate without the control of the normal consciousness and will (*e.g.* in dreams).

(3) This does not necessarily imply communication with beings no longer limited by the conditions of bodily existence as we know it here ; but there are phenomena which appear to support that hypothesis.

(4) In investigating such phenomena great difficulties arise owing to the play, very imperfectly understood, of the subconscious self in the medium employed and in the enquirer. Mrs. Henry Sidgwick writes : " Before we can convince the world we not only want more cases giving evidence of the fact of personal survival but we want them solidly based on more knowledge of the subliminal self and the way it works, more knowledge of the conditions and process of telepathy, more understanding of the limitations under which communication with the dead occurs."

The outcome of these conclusions from the scientific side would seem to be :

(1) To give a serious warning against unregulated and undue exercise of an element of human consciousness which acts independently of the reason and the will, and against allowing reason and will to abdicate in its favour.

(2) To insist upon an outlook upon life which refuses to accept

materialism as a sufficient account of phenomena, and to encourage belief in a spiritual explanation.

We welcome inquiry conducted in this reverent and scrupulous spirit.

III.

The second number of the *Psychic Research Quarterly*¹ (October, 1920) contains several articles of much interest to the student of psychical research. The late Dr. W. J. Crawford discusses the psychic structures observed in the presence of Miss Kathleen Goligher, of Belfast. Dr. Crawford relates how after many months it was found possible to make these "psychic structures" visible, and his article includes several photographs of the plasma, from which, according to Dr. Crawford's theory, are made the "psychic rods" by means of which the levitations and other physical phenomena associated with Miss Goligher's mediumship take place. This "plasma" would appear to present analogies with the "substance" observed in the case of "Eva C.'s" mediumship, a point, which, if it could be clearly established, would be of considerable interest and importance.

Mr. Kenneth Richmond contributes to the number an article on "the powers of the unconscious" in which he considers how the discoveries made by modern methods of psychoanalysis may be turned to account to investigate the phenomena of so-called "trance-mediumship." Dream analysis, he says, should be of value in diagnosing unconscious fraud in sensitives; and the conscientious sensitive, to whom unconscious fraud is the greatest of bugbears, should especially welcome this method of criticism. . . . I have given special attention to the analysis of certain, muddled, unsuccessful sittings with professional sensitives . . . , in order to search out any evidence of conscious or unconscious fabrication. . . .

I could not discover, in their worst muddles, any sign of fabrication or fraud. At their best they gave evidence of one class or another; at their worst they gave what I can only describe as honest confusion.

The number also contains (amongst others) articles on *The Evidence for Telepathy: an Historical Survey*, by E. R. Dodds, and *Evidential Matter of Practical Importance*, by (Una) Lady Troubridge.

¹ Kegan Paul, Trench, Trubner & Co., Ltd. Price, 3/6 net.

CORRESPONDENCE.

I. CONCERNING "A CASE OF PSYCHOMETRY?"

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—With reference to the incident in connection with the Statuette of Nefer Smāa recounted on page 230 of the July *Journal*, I venture to call your attention to a fact which may possibly have escaped your notice, as it also appears to have escaped that of Mr. H. S. Cowper. Plutarch, in his life of Solon, gives the name of the Priest of Sais who told Solon the story of Atlantis. He is there called *Sonchis*. I have not the Greek text by me, and can only refer you to North's translation, page 328 in the Temple Classics Edition. Possibly an Egyptologist might be able to suggest the hieroglyphic original of Sonchis, but it cannot (I imagine) be the same as that which Mr. Cowper transliterates as Nefer Smāa. As the interest of Mr. Cowper's story hinges on the assumption that Nefer Smāa had something to do with the telling of the Atlantis story to Solon, it would be interesting to know:

(1) Whether there is any Egyptian record of the priests of Sais at the period in question from which "Sonchis" could be identified.

(2) In what relation, as regards age, he stood to Nefer Smāa? The British Museum authorities might perhaps be able to help.

If they were contemporaries, and both Priests of Neith at the same time, it would give additional weight to the supposition that Nefer Smāa was anyhow present when Solon heard the story of Atlantis.

G. W. LAMBERT.

EDITORIAL NOTE.

With regard to the question raised by Mr. Lambert, Mr. Cowper, to whom we forwarded Mr. Lambert's letter, wrote to Prof. Flinders Petrie and received the following reply:

"Sonchis cannot have anything to do with Nefer Smāa. There are no continuous records of the Saitic priesthood, only stray figures like yours; nor is there anything to fix the date of your figure within a century or more."

II. THE EXPERIMENTAL INVESTIGATION OF PSYCHO-DYNAMIC PHENOMENA.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—The probability that opportunities for the systematic investigation of sensitives purporting to produce psycho-dynamic phenomena will occur in the future, may justify some remarks on one aspect of these phenomena, which appears largely to have been neglected both by investigators and their critics.

For example, in the case of Eusapia Palladino, controversy centred itself chiefly on the question whether the control of the limbs of the sensitive was adequate. It was tacitly assumed—both by the experimenters who asserted, and by the critics who denied the sufficiency of that control—that *if* Eusapia could have released a hand or a foot, a normal explanation for the phenomena was at once available.

Thus Podmore wrote regarding the records of the S.P.R. Naples sittings: “Things did not, as a rule, happen outside of a moderate radius—say, 3 feet—from Eusapia’s person. In a word, if Eusapia could have freed an arm, or a leg, she could have done everything.”—(*The Newer Spiritualism*, p. 119.)

There is a clear fallacy in this statement. The effective radius of hand grasp of a person of Eusapia’s build, when seated upright in a chair—and we may surely assume that, even under unsatisfactory conditions of control and lighting, there could be no doubt as to whether the sensitive was seated or not—could hardly exceed 2 feet.

In spite of reasoned arguments such as those of Richet in connection with the 1894 sittings, critics will continue to maintain that *no* control which is based on the tactile perceptions of the sitters can be adequate.

It would seem, therefore, that the chief point on which attention should be concentrated in any future experiments, is the accurate observation as to whether any phenomena occur, *which could not have been produced by the sensitive through the normal agency of her limbs, even if those limbs were free.*

In the case of Eusapia the records—even those of the S.P.R. Naples sittings—contain many phenomena which appear to comply with this condition, and the same is true of the Belfast experiments.

The practical application of these remarks to any series of sittings would be somewhat as follows :

(1) The Control—apart from initial and final examinations—need not go beyond the assurance that the sensitive does not move, or move from, her chair, an assurance easily obtained even in darkness.

(2) The positions of all articles in the seance room forming, or likely to form, subject matter for phenomena, should be accurately measured before and after the seances and recorded on scale drawings.

(3) After each sitting an "imitation" seance should be held, in which the movements should be repeated, so that it could be decided whether they were reproducible by normal muscular means.

If it was found that some object was moved, or touched, which was definitely beyond the reach of the sensitive, we should have no alternative (the use of "apparatus" being excluded by the initial and final examinations) but to admit that we had observed a definite telekinetic phenomenon.

Fairly close measurement is needed, since the existing evidence seems to show that telekinetic extensions (if such there be) do not reach more than a short distance beyond the extremities of the sensitive.

It is suggested that this method—in which control is concentrated more on the objects moved than on the ostensible mover of them—is unlikely to upset the psychic equilibrium of the sensitive. Also—and this is even more important—it relieves the experimenters from the severe strain of continuous hand and foot control.

It would be interesting to learn whether those members of the Society, who have had such exceptional experience in the conduct of these experiments, consider that the method which I have roughly outlined offers any prospect of success.

G. E. WRIGHT.

REVIEWS.

I.

The Faith of a Quaker. By JOHN W. GRAHAM, M.A. University Press, Cambridge. 1920.

This book is of very high value for its author's purpose as a history and philosophy of Quakerism. The story of the Society of Friends from its foundation to the passing day, in which the War has set their ideals and practice in a very clear light and made their tenets a matter of pressing public concern, is told with fulness of knowledge, with freshness of style, and with an amiability of tone which very graciously commends the doctrine it expounds. Readers of practical mind will probably turn first to the long chapter on War (where, however, this reader fails to find an answer to the all-important question, why it should be right to resist a wild beast and wrong to resist a murderous fellowman), but students of the philosophy of religion will find much nutriment of thought in the sections on Ministry, Silent Worship, and especially the Sacrament of the Lord's Supper; nor must the last chapter on Evangelicalism be omitted. But for the specific purpose of this notice the fourth and fifth chapters ("The Living Christ" and "The Personality of Man") are of the most interest, for these are an endeavour to take up into the religious philosophy of the Friends the results of recent psychical research.

Briefly, the author adopts the hypothesis mooted by the late Dr. Sanday "of an essential unity after all between the Divine and the Human (in Jesus Christ), so that one whose outward supraliminal life was wholly the product of heredity and terrestrial evolution might yet have a subliminal or hidden man not so different from our own as to destroy his fellowship with us, but yet pure and right and divine without known defect." One readily agrees that this conception is somewhere on the way to the yet unverified truth of the relation of the Human Jesus to the Divine Christ, the same yesterday, to-day, and forever. The unity and continuity of all human consciousnesses with one another is, for most of us who study the question, a fact established by the phenomena of thought-transference; and the continuity of the human with the divine consciousness is an inference which we draw with confidence if we believe that the universe

is one and "heaven and earth are threads of the same loom." But that the subliminal influx into the individual mind is the current of divine inspiration more than of mundane monitions or even of evil suggestions is rendered most unlikely by the fact that a man's *individuality* is the highest and most fateful self of him, while the subliminal consciousness is that part of his self which is least his own and is shared with his fellows. If prophet and bard

When God made music through them could but speak,
His music by the framework and the chord,

it is through that which is most individual in the man, the framework and chord of his nature, that the divine communication comes. However this be, we are grateful to our author for a most suggestive enquiry into "the unity between the historic Jesus of Nazareth and the Indwelling Christ," for that is the road, we are convinced, on which theology to-day has most need to travel.

II.

Psychical Research for the Plain Man. By S. M. KINGSFORD. Kegan Paul, London. 1920. Pp. vi+271. Price 6s. net.

Miss Kingsford tells us in her introduction that her aim in producing this book has been to present "in an intelligible and interesting form 'the evidence that seems to prove that supernatural events have occurred.' " In this aim a large measure of success has undoubtedly been achieved.

The records of this Society have been largely drawn upon for the evidential items, and, as far as interpretation and explanation are concerned, the author has generally been content to quote from the published opinions of our most experienced investigators.

The work of selection has been judiciously done. It is no easy task to compile from the vast amount of matter contained in the *Proceedings* and the *Journal* a collection of excerpts which shall be both evidential and interesting to the ordinary reader.

Attention may, however, be drawn to one omission. Beyond a passing reference to the Belfast experiments—contained, somewhat inappropriately, in an excellent chapter on Poltergeists—no space is devoted to what is to-day probably the most immediately important and potentially fruitful department of psychical

research, namely, the investigation of para-psychic phenomena. A synopsis of the activities of psychical research which ignores the work done, both at home and abroad, on the investigation of sensitives purporting to produce "physical" or "materialization" phenomena, can hardly be considered comprehensive.

It is probable that this omission is due to lack of space. It is suggested, however, that a remark to this effect should have been inserted in the preface; and that in the next edition—which will, doubtless, soon be required—this should be done.

Students of psychical research will be surprised to find no reference to the trance mediumship of Mrs. Piper or Mrs. Leonard. This is due to the limitation which Miss Kingsford has imposed upon herself; the exclusion "of cases connected with mediums who receive payment." It would seem questionable whether such a concession to popular prejudice is altogether well advised. For it is of the first importance that any serious inquirer should be led to appreciate, that the powers of subliminal (unconscious) deception are so much greater than those of supraliminal (conscious) deception, that *bona fides* alone does not carry us very far; while suspicion of *mala fides* does not invalidate results which comply with the only sure condition, namely that the information given by the sensitive could not possibly have been obtained by normal means.

The author might, however, contend—and with some force—that in a book of this sort concession to existing prejudices is an indispensable preliminary to obtaining a hearing from the "jury of the general public."

That this book will serve a useful purpose is abundantly clear. There have been other attempts to present a summary of the results of psychical research, but few, if any, in which that presentation has been made so interesting and readable for the general public.

G. E. W.

ERRATUM.

In the last number of the *Journal* (November 1920), on p. 265, the date September 6, 1918, should read September 6, 1919 (cf. contemporary record quoted on p. 263).

Vol. XIX. of the *Journal* is concluded with this number.

JOURNAL

OF THE

Society for Psychical Research

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